

THE NEW-JERUSALEM MAGAZINE.

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CONTENTS.

THE NEW AGE AS AN HISTORICAL STUDY.—III.....	<i>Wm. B. Hayden</i>	193
PENTATEUCH CRITICISM	<i>Edwin Gould</i>	202
MY WORK. (Poetry)	<i>A. S. Wiltse</i>	213
THE MINISTER'S PLACE IN THE COMMUNION	<i>Frank Sewall</i>	215
THE DESTRUCTIBILITY OF THE "REMAINS"	<i>Warren Goddard, Jr.</i> ...	222
THE HOLY HOUSES RESTORED	<i>James E. Mills</i>	229
SWEDENBORG STUDIES.....		232
Unlikeness of Heavenly and Earthly Speech; A Radical Question; The Taming of the Evil; Who are Represented by Smyrna.		

BOOK NOTICES

239
Lectures upon the Doctrines of the New Church; What Does History Teach?; Correspondences of Faith and Views of Madame Guyon; The People's Bible; The Doctrine of Endless Punishment; God's Revelations of Himself to Men; The Story of Margaret Kent; Tanis; The Story of Chaldea; The Forum; New-Church Life; Evolution and Religion; Our Little Ann; The Infant Philosopher; The Home Pulpit; The Herald of Health; The Union Signal; The New King Arthur.

THE NEW CHURCH

246
The Tendency to Idealism; Chronicle; The Massachusetts Sunday-School Conference; The Swedenborg Publishing Association; Lectures by Rev. W. A. Presland; Signor Scocia's Last Achievement; The Tract and Publication Society; Our Comments upon New Editions; As to the Work on Solomon's Temple; Italy; Paris.

THE RELIGIOUS WORLD.

252
A Revivalist's Doctrine; A Lesson from the Heathen; The German Palestine Society; The Revised Version; Reaching Out; Dr. Hodge on the Trinity; True View of Death; Both Worlds; Creed-Revision; The Gladstone-Huxley Controversy; Right Thoughts of the Spiritual World.

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VOL. X.—NEW SERIES.—No. 4.

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THE NEW AGE AS AN HISTORICAL STUDY.

III.

OUR times form a striking contrast in some respects to those which went before. The New Age is from the first distinctly differenced from those preceding, in several important particulars. Its ruling ideas are those of Freedom, Justice, Order, and Use. Whatsoever is opposed to these, is gradually uprooted and removed. Hence a prevailing spirit is a spirit of judgment, flowing in from the unseen world.

Until the year 1757 nearly every form of oppression and injustice known among men could not only exist, but could be planted anew, and be nourished and grow, under the protection of law, and be organized into fixed institutions. The inquisition, religious persecution, slavery, serfdom, monopolies, in their bad sense, caste privileges, and the nameless wrongs and oppressings handed down from the dark and middle ages, could not only find advocates, but were defended by legal enactment and deeply imbedded in the constitutions of States. The spirit of the former age approved them. Barbarism seemed the normal condition.

After the seven years' war, a new spirit came in. As soon as the Sun of the New Age had risen, a change of aspect is discernible. The growth of oppressions had ceased. The outward progress of the old spirit had been brought to a stand. Old institutions were questioned and resisted. Pop-

ular rights were asserted, and the questions since remaining, in regard to any of these evils and injustices, are only, How long shall they be tolerated? Why cumber they the ground? Their rapid removal is certain. The time of their judgment has come.

The reaction penetrated even Catholic countries. In nearly all of them reform ministries came into power. In 1759 Spain put legal restrictions upon the inquisition. Other countries soon followed; and in 1808 it was abolished in its old forms throughout those lands. In 1759 Portugal arrested and expelled the Jesuits; while at the earnest instance of nearly all the Catholic governments, in 1773 Pope Clement XIII. issued his famous brief suppressing the Order.

In Protestant countries, beginning with Granville Sharpe, and Clarkson, and Wilberforce, we have the great Reform movement of our times, ramifying into its several branches, by which modern society has been impelled to a wide-spread and constantly-sustained effort to rid itself of the cruelties, injustices, oppressions, and social evils bequeathed to it by the past. Our modern idea of "progress," now so thoroughly operative with all classes of mind, is essentially new. Before the Last Judgment this thought of assured progress did not prevail. But in its place, rather, the gloomy apprehension that things were growing worse, and that the world's history was about to go down in an end of darkness and night.

In the religious world the revival has been so marvellous, so wide-spread, and so universally recognized, that simply to refer to it will to many minds suggest at once a new age, and even a new dispensation, such as the world never saw before. It penetrates all religious bodies. Indeed, the larger number of our denominations are the outcome of this new influx, having grown up since 1757. Alongside of Methodism is the development of what has been called "the evangelical party" in the Church of England; the Baptists have their centennial volume, in which it is set forth that their chief growth pertains to this period; while the Universalists date their era with ours. The Baptists alone have risen from forty churches in this country in 1750, to a membership of over two millions.

The Free Will Baptists, Christians, and United Brethren, with smaller denominations too numerous to mention, are newly come into existence. In short, the predominant feature of this New Age is, that the world has become earnestly religious, in a manner it has never been before. The details of it would fill volumes, and becomes all the more striking the more it is studied; while the modifications of religious thought are continually in the direction of the new and better ideas. The *North British Review*, some years ago, characterized this great movement as a "new dispensation," at the same time fixing the date of its commencement at about the year 1760.

Not the least remarkable feature of these times is the new diffusion of the Sacred Scripture. As is well known, the modern effort to print and circulate the Bible is peculiar to our age. At the time of the Last Judgment it had been translated into only forty languages; and any one who will recall the literary condition of those times, with the general absence of education among the masses, and the high prices of books, will be able to form a picture of the very limited circulation of the Word, and the destitution in this respect existing throughout the world. Of course the pagan nations had it not. In Catholic countries it was well nigh suppressed, while in Protestant regions very limited means existed for its diffusion. In Wales, it is stated that even after the preaching of Whitefield the people were almost entirely without the Bible. Hardly any family of the common people possessed a copy. And the condition of Wales may be taken as a fair type of the state of things in even Protestant countries, with the exception of some parts of old England and New England.

So that it may be said practically with much truth that at the time Swedenborg was writing out the explanations of the spiritual sense of the Word, that Word in its letter had not yet been given to the multitudes of the earth. An actual spiritual famine existed in nearly all lands.

Not many years after the Last Judgment, and manifestly in consequence of the new spirit now everywhere beginning to operate, an effort commenced to supply some portion of this lamentable deficiency. The first meeting was held to form a

"Bible Society." It will be remembered that Swedenborg has remarked that the English people, as to spiritual things, are in the centre of Christendom, as Christendom is of the world. It would be expected therefore that, as was the case, this meeting should be held in London. The beginning and early phases of this movement form a most interesting study in the light of the New Dispensation. The immediate social results were quite unexpected, even to the most sanguine participants. A new and heavenly sphere seemed to pervade the meetings, and sentiments of mutual love and charity were developed among denominations and parties between whom only mutual suspicion and antagonism had existed before. Thus were imparted the first impulses towards Christian Union. From that origin the movement went rapidly forward until its present dimensions have been reached. According to the statistics gathered and estimates made by the American Bible Society, the entire number of copies of the Scriptures circulated, from the promulgation of the Law at Mount Sinai to the beginning of this nineteenth century, was about three millions. This would make the number issued before the Last Judgment, probably, not over two million five hundred thousand.

According to the figures given at the meeting held in Philadelphia under the auspices of the Bible Society the centennial summer, 1876, the annual circulation had reached three million copies; while the more recent returns for 1885 give the enormous sum of six million copies per annum, or double the number of only nine years ago.

Take into view, too, the number of languages into which the Scriptures have in the meantime been translated. Against the forty before 1757, we have now no less than three hundred and fifty-eight, or more than eight times as many. During so recent a period as since the year 1860, by new translations carried on by the British and American Bible Societies, into Arabic, Chinese, the languages of India, and others, the number of people on the globe who have the Bible in their own tongue has doubled. Whereas, at the election of Abraham Lincoln, five hundred millions of the world's population

could find the Scriptures in their own language, to-day no less than one billion can do so.

These figures, while generally believed to be accurate, or within bounds, are most remarkable. They are indeed well nigh astounding. They show that the Word of God is in our age performing a distinctly different mission from that which it was ever enabled to perform before; and that its going forth as prefigured in the nineteenth chapter of Revelation is now being literally fulfilled in the world of men. It is seen that every six months now of this New Age serves to put into circulation more copies of the Word than did all the ages before 1757, put together! And when we reflect that the Word is the great instrumentality of the second coming of the Lord; that this Coming is effected in and through and by the Word; and that its spiritual sense can be known only where its letter has gone before, the letter everywhere opening and preparing the way for the spirit; who cannot see that this unparalleled and almost miraculous diffusion of the Word in our day, is one of the grandest as well as most obvious footsteps of the Lord in this, His Second Advent? While the recent New Version in our tongue is an obvious effort of the English-speaking church to remove some of the "seals" which cover its meaning.

Parallel to this new diffusion of the Word, came the evangelizing spirit, with the thought of carrying the Gospel to heathen lands. Hence the modern era of foreign and domestic missions, the manifestation and prevalence of a new spirit and a new enthusiasm in the heart of the Churches, looking to the conversion of the world. It would be a great mistake to suppose that this movement has been the creation of the old "Post-Reformation dogmas;" or that their spirit forms its principal *animus*. Far from it. Its ruling spirit is that of the New Age, an intenser influx descending into the life of the Church and of humanity from the new Christian heavens now forming in the unseen world. Its constant and universal tendency is to soften, tone down, loosen, and slough off and remove those ancient and rigid doctrines. That advancing Christendom is in rapid transition as to thought on theology,

acknowledging the growing demand for an entire recasting of the statements of doctrinal truth, has passed almost into an axiomatical saying.

All thoughtful writers looking into the unprecedented phenomena of our times perceive the differenced activity and new quality of achievement belonging to this Age, showing that new and more living forces have seized hold and are impelling the wheels of history.

Thus Professor John Fiske, at the Concord Symposium last August, as reported in the Boston Transcript:—

“He went on to show the immense advance which the world has made since the discoveries of modern science. There is less difference, for instance, in the mode of locomotion between the time of Nebuchadnezzar and that of Andrew Jackson than there is between Andrew Jackson’s time and our own. And the Grecian Penelope more resembled our own grandmothers than they resemble, in methods of household work, the women of to-day. There is a wider gulf between 1830 and 1880 than between any other two periods in history.”

And as time rolls on, the more distinctly, and in the bolder relief, will the record of the New Age stand out on the page of history as entirely differenced in character and achievements from all the ages that have gone before. And this for the reason that its coming centuries as they pass, under the Divine auspices and rulings, are to become an ever-increasing fulfilment of the predictions in the twenty-first and twenty-second chapters of Revelation.

As each student of the great theme views it from his own standpoint, declaring the aspect it wears in his own province, let us listen a moment to another eminent and somewhat authoritative witness. Cardinal Manning, in his “True Story of the Vatican Council,” *Nineteenth Century* for March, 1877, has the following passages:—

“Few centuries since the Christian era have seen events of greater magnitude or more far reaching in consequence than the age in which we live.”

Then, after enumerating the main points in the "Age of Revolutions," he continues:—

"Few events in this nineteenth century stand out in bolder relief, and many will be forgotten when the Vatican Council will be remembered. It will mark this age as the Council of Nicæa and the Council of Trent now mark in history the fourth and the sixteenth centuries."

And soon after he goes on:—

"As to the reference to the Catholic sovereigns, (that is, of the question as to holding a council,) it is to be remembered that if certain sovereigns at this day continue to be Catholic, it is as individuals, not as sovereigns. The governments are not Catholic. The concordats which bound them to the Holy See have been abolished, not by the Holy See, but by their own revolutions, or by their legislatures, or by their liberal parties. Catholic sovereigns, therefore, no longer represent Catholic kingdoms; they have declared their States as such to have no religion and have withdrawn their public laws from the unity of the Church and faith, and from obedience to the Holy See. To invite them to sit in an Œcumenical Council would be like inviting the public authorities of the United States to sit in the British Parliament."

On a subsequent page he continues:—

"It may therefore be said that the second period of the Christian world has closed. Of thirty-six crowned heads, ten are still Catholic, two are of the Greek separation, twenty-four are nominally Protestant. The people of many and great nations are faithful and fervent children of the Catholic Church, but the Revolution, either openly or secretly, in its substance or in its spirit, is behind every throne and in almost every government and legislature of the Christian world. The public laws even of the nations in which the people are catholic, are catholic no longer. The unity of the nations in faith and worship, as the apostles founded it, seems now to be dissolved. The unity of the Church is more compact and solid than ever, but the Christendom of Christian kingdoms is of the past. We have entered a third period. The Church began not with kings, but with the peoples of the world, and to the peoples it may be, the Church will once more return. The princes, and gov-

ernments, and legislatures of the world were everywhere against it at the outset: they are so again. But the hostility of the nineteenth century is keener than the hostility of the first. Then the world had never believed in Christianity; now it is falling from it."

As he proceeds, he continues to assume that this great modern movement and this new attitude of the governments towards the papacy, is a falling away from Christianity and from God. But what he deplors as a spiritual calamity, we rejoice in as a new and marvellous success. And where he sees working only an evil spirit of revolution, we behold the manifestations of an influence coming from above, gradually liberating the nations from the thralldom of ancient error, and launching them on a new career of light and freedom. We find in it a continued fulfilment of the eighteenth chapter of Revelation, describing the downfall of Babylon. Which, as it applies in an historical sense to the visible world of men, we interpret to mean this very overthrow and removal of the political, civil, and temporal power of the papacy.

It will be seen, too, that the cardinal divides the Christian ages as we do: first the primitive age, to the Nicene Council; next, the time from Constantine and the Council, during which the ecclesiastical is wedded to the civil power, to our own age; and thirdly, this new age, when this ancient tie is severed, the overshadowing control of the papacy removed, and the governments set free from the dominance of Rome.

Thus the most thoughtful literature of the times teems with recognitions of the new and surprising character of our age as studied in its various aspects. The language frequently is as strong as that commonly used by New-Churchmen. Mr. Joseph Cook's lecture on what he calls the "Seven Modern Wonders of the World," as is well known, is nothing else than a summing up, under seven distinct and appropriate heads, of the vast and distinctive achievements of this age, in as many different departments of modern life throughout the world. The positions are as strongly taken, and the general showing as clearly put as they would be by one speaking from our own point of view; while most of the utterances might have proceeded with acceptance from one of our own plat-

forms or the pages of our periodicals. He dwells on the predominantly spiritual, religious, and moral bearing of all these developments; and speaking of the power or spirit manifested and working in and through this great movement, he declares that—"It is new; it is wonderful; it is world-wide; it is all-powerful; it is beneficent; it comes from a Source higher than human; and I stand in awe of it!"

These are very nearly his words. And the formula was repeated seven times; that is, at the close of each separate department of the subject.

Want of space does not permit us to pursue this absorbing theme farther at present. All we purposed doing was to show the interest the subject ought to possess in the eyes of New-Churchmen, and to indicate a few of the principal lines of study. Other explorers may bring together sheaves more golden than any, in our cursory examination, we have been enabled to find.

Portland, Me.

WM. B. HAYDEN.

THE Lord's life is continually flowing in to us all; for he alone is life, and the only source of life, to all his creatures; but his life in us becomes just what we make it, just what we will that it should be. The quality and degree of the love which we receive is exactly according to the quality and degree of the love which we cherish; and what we receive is what is said to be given us; for no more can be given than we are capable of receiving, or willing to receive. What is given to us, therefore, is in exact proportion to what we are willing and desirous to give; good measure of good or of evil, of truth or of falsity; good measure, pressed down, shaken together, and running over, according as we give good measure of one or the other. There is no escape from this law. "For with what measure ye mete, it shall be measured to you again," saith the Lord.

PENTATEUCH CRITICISM.

AMONG all the agents of our time, so prolific in dangerous errors and "strong delusions," for the undermining of the authority and setting aside of the Divinity of the Sacred Scriptures, there is none more subtle and insidious than what is known under the name of Historical Criticism, as it is commonly applied to the writings of the Old and New Testaments. We say subtle and insidious, for the reason that this criticism is, to a large extent, exercised by those who profess to accept the Scriptures as in some sense inspired, and under the specious plea that the truth must ultimately prevail, and that therefore the more light that can be thrown upon the history of the Jewish people, and the clearer understanding we can acquire of the facts and circumstances recorded in the Bible, the stronger testimony we shall have to the truth of religion in general, and to the truth of the Christian religion in particular.

Now, while there is, undoubtedly, truth in this position, there is also a dangerous error, plainly pointed out in the New-Church doctrines. As we are taught in these latter, the consultation of science and criticism in reference to the things of religion is allowable and safe, or, on the other hand, forbidden and dangerous, according to the attitude of mind of him who engages in it, or whether it be done from an affirmative or from a negative point of view; in other words, whether the purpose be to confirm and corroborate the truths of religion, or the contrary. In the former case, or where there is an affirmative condition of mind towards the great doctrines of Christianity, such as the Divinity of Jesus Christ and of the Holy Scripture, the truth of a future life, and the rest, and the object of the investigation is to confirm and strengthen a belief in these, it is quite admissible to consult science and knowledge of every kind, and to "enter intellectually into the mysteries of faith" to the fullest extent. But in the other case, or where we set out from a principle of negation as to all

these fundamental doctrines, it is dangerous, and therefore forbidden, since such inquiry and investigation will then only confirm and strengthen us in our denial and unbelief.

"Every one may see [we read] that man is governed by the principles he assumes, be they never so false, and that all his knowledge and reasoning favor his principles; for innumerable considerations tending to support them readily present themselves to his mind, and thus he is confirmed in false sentiments. He, therefore, who assumes it as a principle, that nothing is to be believed before it is seen and understood, can never believe, since spiritual and celestial things are incapable of being seen with the eyes, or conceived by the imagination. But the true order is, for man to be wise from the Lord, that is, from His Word; then all things succeed rightly, and he becomes enlightened both as to rational things and by science."—A. C., 129.

We have been led into this train of reflection from the perusal of an article in the January number of the *Unitarian Review*, entitled, "The Present Position of Pentateuch Criticism," in which the latest results of a negative investigation of the Jewish history, as given in the Old Testament, are laid before us in a very clear and intelligent manner, the writer himself evidently leaning to the extreme and most destructive critical conclusion. Let us endeavor to state the case in a few words.

According to the common belief, based upon its own simple claim, the Pentateuch, or first five books of the Old Testament, was written by Moses from the mouth of Jehovah, and therefore belongs to the time in which it professes to have been written, or the period of the journey through the wilderness, and immediately before the death of Moses and the entrance into the promised land,—Moses having been expressly commanded to commit it to writing and lay it up beside the ark in the most holy place of the tabernacle. Modern criticism, however, from internal testimony, or on the ground that these books, the three last more especially, contain many things which appear to be more naturally and probably the products of a later time in the history of the nation, disputes the Mosaic authorship, and the date which this implies, for the

books of Leviticus, Numbers, and Deuteronomy, and claims that they were, as to the greater part at least, really written as late as the time of Josiah, and some critics think still later, or in the times after the return from the captivity in Babylon. As Prof. Toy observes:—

“Pentateuch critics are thus now divided into three camps: the conservatives, who accept the book as it stands, taking it to be all, with insignificant exceptions, from Moses himself; the Deuteronomists, or less advanced reconstructionists, who put Deuteronomy at the close of the development which they hold to begin after Moses; and the more advanced reconstructionists, who believe the historical order of the law-books to be the Book of the Covenant [in Exodus], Deuteronomy, and the priestly code.”

Some of the arguments in favor of a later date for these books are thus given by the writer before us:—

“Deuteronomy presents ideas respecting the cultus [or ritual worship] which find no expression in the period preceding the eighth century [B.C.]. Gideon, Manoah, Samuel, Saul, David, Solomon, Elijah, Elisha,—certainly these men seem to have known nothing of a code which prohibits sacrifices in any place except the one appointed sanctuary. . . . In the preëxilic historical books there is no consciousness that any wrong attached to such ‘irregularities’ in sacrifice. It is the best men, the most highly enlightened, the most devoted to religion, who lead the way in this freedom of worship. If we could find in the history any sign of objection to free sacrifice expressed by priest, or prophet, or king, the case might be different; but the thorough tone of naturalness and calm satisfaction which pervades the narratives of these procedures, makes on us the impression that nobody felt that any law was being violated. . . . The conclusion is natural that either Deuteronomy did not then exist, or, if it did, it was entirely unknown, not only to the people, but also to their religious leaders.

“The history thus seems to declare against the possibility of Deuteronomy’s having been produced seven hundred years before the exile. The eighth century [B.C.] was preparing for this code. The prophets Amos and Hosea were led, by the abuses of the Yahwe worship at the northern shrines, to long for their extirpation. . . . Rural shrines, it was believed, must be abolished. Political and religious considerations both pointed to the desira-

bility of unity. The work was begun by Hezekiah, and finished by Josiah. The ideas which were in the air during the seventh century are embodied in the Book of Deuteronomy."

Thus far Deuteronomy. As respects Leviticus and Numbers, it is held that such a minute code of laws and, in particular, so elaborate a ritual of worship, could not have been originated in the wilderness, but belongs to a later period in the history of the Jewish people. Not only does the subsequent history, in this respect no less than in the other, give no evidence of the existence of such a code, or of the knowledge of it on the part of the people or their leaders, but it is impossible that such a system could have been established or carried out in the time of Moses, but it may more easily be understood to have grown up gradually in a period of quietude and luxury, like that of the Kings, or that following the Exile.

Now it is needless to point out that the whole of this criticism simply ignores as childish, and not to be thought of for a moment, the doctrine that the Old-Testament Word is of Divine origin, still more that it is "Divinely inspired and holy in every syllable." It is the work of men, and men alone, and reflects the opinions and conclusions of men as to religious subjects, and embodies "ideas which were in the air," or in people's minds, at the time it was written. How this criticism, therefore, can tend to advance the cause of religion or the belief in the truth, it is difficult to see, unless by the truth we mean the progressive doctrines and ideas of the day. Certainly it cannot be held to lead men's minds in the direction of the New Church and its teachings.

But it will perhaps be said, Is it not a matter of indifference whether Moses was the human instrument by whom the Pentateuch was committed to writing, or some other or others living at a later time? It is a part of the Divine Word and stands in its proper place in the sacred canon, and its true character and spiritual meaning are unaffected by the consideration as to its human authorship and the date of its composition. Doubtless this is true in a measure, but the Word itself and the Lord, in the Gospels, attribute it to Moses, and the same is true of the Church writings. It cannot, therefore, be a matter of slight

importance what we believe on this subject, the more so that the abandonment of the Mosaic authorship or instrumentality is, as we have seen, closely bound up with that of its true inspiration and Divinity. What evidence, then, have we in favor of this view, as against the arguments on the opposite side already presented? We propose in this article to bring forward some of this evidence as it is found in the works of writers of the orthodox and conservative school, and especially in the writings of Swedenborg and the New Church.

The first point in the discussion is the argument *a silentio*, or from the supposed ignorance or unconsciousness that any such law existed, especially on the part of the prophets and religious leaders. This is so remarkably apparent that when, as we read in 2 KINGS xxii., a copy of the law is discovered in the temple, it creates the greatest surprise and consternation on the part of the king and the high-priest, as though they had been wholly unaware of its existence and requirements. Upon this subject much has been written, and some scholars have even gone so far as to hold that after the giving of the law to Moses, it was then immediately withdrawn or lost from view, "only coming up from time to time in fragments in accordance with the general civil and religious development of the people, finally manifesting itself complete when the little band of exiles from Babylon laid the foundations of the Jewish Church." Others have thought that the law was known and recognized by the pious and the leaders, but they did not consider it wise or practicable to insist on its observance in the existing state of things. The following explanation, however, appears to us to be the most probable and satisfactory from an external historical stand-point:—

"At no time, in all probability, were there many copies of the law existing in writing. It was probably then the custom, as it still is in the East, to trust largely to the memory for its transmission. Just as at this day in Egypt persons are to be found, even illiterate in other respects, who can repeat the whole Kuràn by heart; and as some modern Jews are able to recite the whole Five Books of Moses, so it probably was then: the law, for the great bulk of the nation, was orally preserved and inculcated. The

ritual would easily be perpetuated by the mere force of observance, though much of it doubtless became perverted, and some parts of it perhaps obsolete, through the neglect of the priests. . . . The command of Moses which laid upon the king the obligation of making a copy of the law for himself, had, of course, long been disregarded. Here and there, perhaps, only some prophet or righteous man possessed a copy of the sacred book. The bulk of the nation were without it. Nor was there any reason why copies should be brought under the notice of the king. We may understand this by a parallel case. How easy it would have been in our own country (England), before the invention of printing, for a similar circumstance to have happened. How many copies do we suppose of the Scriptures were made? Such as did exist would be in the hands of a few learned men, or even more probably in the libraries of monasteries. Even after a translation, like Wiclif's, had been made, the people as a whole would know nothing whatever of the Bible; and yet they were a Christian people, and were in some measure at least instructed out of the Scriptures, though the volume itself could scarcely ever have been seen. . . . So it was in Judah. The oral transmission of the law, and the living witness of the prophets, had superseded the written document, till at last it had become so scarce as to be almost unknown."

The second argument is drawn from the difficulty of supposing that so elaborate a code, and in particular so elaborate a ritual, could have been drawn up and carried out in the wilderness. This objection plainly ignores, as we have said, all that is Divine and miraculous in the case. But apart from this consideration, it has been satisfactorily proved that the law, both in its civil and in its religious requirements, must have been in existence throughout the entire life of the nation. "Hengstenberg," we are told, "has tried to show that all the later books, by their allusions and quotations, presuppose the existence of the books of the law. He traces, moreover, the influence of the law upon the whole life—civil and religious—of the nation, after the settlement in the land of Canaan. He sees its spirit transfused into all the national literature, historical, prophetic, and poetical; he argues that except on the basis of the Pentateuch as already existing before the entrance of the Israelites into Canaan, the whole of their history after

the occupation of the land, becomes an inexplicable enigma."

We come now to the references in Swedenborg to this subject. These are somewhat scanty, and for the greater part in the form of general principles rather than of direct allusions, but they yet appear to us to place the question in a clear light. We have first these general comprehensive statements as to the children of Israel's observance of the statutes and ordinances given them from above:—

"It was provided of the Lord, that the genuine, that is, the internal representative of the Church, should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, insomuch that they did not know anything concerning the Lord. . . . In order that they might be reduced to this ignorance, they were kept for some hundred years in Egypt, and when they were called out thence, they had lost all knowledge of the very name of Jehovah (*see* EXOD. iii. 12-14); and moreover they had lost all worship of the representative Church, insomuch that after the promulgation of the commandments of the Decalogue in their presence from Mount Sinai, within a month of days they relapsed to the Egyptian worship of a golden calf (EXOD. xxxii.). And as the people which were brought forth out of Egypt were of such a quality, therefore they all perished in the wilderness; for nothing was any longer required of them but to keep the statutes and commandments in their external form, inasmuch as this was to perform the representative of the Church; but to this, they who had grown up to mature age in Egypt could not be brought back, but their children could, although with difficulty; at first by miracles, and afterwards by fears and captivities, as is evident from the Books of Joshua and Judges. Hence it may appear, that every genuine or internal representative of the Church had departed from them before they came into the land of Canaan, where an external representative of the Church was begun among them in a full form; for the land of Canaan was the very land itself where representatives of the Church could be exhibited, because all the places and boundaries in that land were representative from ancient times."—A. C., 4289.

And again:—

"To the intent, therefore, that the representative of a Church might exist among them, such statutes and laws were given them,

by manifest revelation, as were altogether representative ; wherefore so long as they continued in them, and observed them strictly, so long they were capable of representing ; but when they turned aside from them to the statutes and laws of other nations, and especially to the worship of another god, they deprived themselves of the faculty of representing ; in consequence, whereof, they were driven by external means, which were captivities, overthrows, threats, and miracles, to laws and statutes truly representative ; but not by internal means, like those who have internal worship in the external."—*IBID.*, 4281.

Next with respect to the slowness and obstinacy of this people in coming fully even into the outward observance of the Divinely-commanded cultus and the representation of the holy things of the Church that it involved, and especially in putting away the high-places and idolatrous worship, and confining themselves to the worship of Jehovah in the one appointed sanctuary, we are instructed in many places in the Church writings. Thus we are told that they continually lapsed into idolatry, as indeed is plain from the Word itself, and were in constant rebellion against the Lord and his commands. Moreover, by the place which the Lord should choose to put his name there was meant, it is said, Jerusalem ; and it was not until the temple was built by Solomon and the ark set up in it, that the true representative worship, prescribed in the Pentateuch, was inaugurated, although even then the high-places and idolatrous worship continued. Thus we read : —

“Whereas they were in external worship without internal, or in corporeal and worldly love, but not in celestial and spiritual love, and thus worshipped the mountains and groves themselves, and the sun, moon, and stars, as likewise their tents or tabernacles, and hence made those rituals idolatrous, which in the ancient Church were holy, therefore they were restrained to what was common, namely, to the mountain where Jerusalem was, and at last where Zion was, to the rising of the sun as seen thence and from the temple, to a common tent, which was called the tent of assembly, and finally to the ark in the temple ; in order that the representative of a Church might exist when they were in a holy

external state, otherwise they would have profaned holy things."—A. C., 4288.

And again:—

"For the sake of that nation, also, it came to pass, that Divine worship was performed in Jerusalem alone, and that on this account that city was esteemed holy, and was also called holy, both in the historical and prophetical Word. The reason was, because that nation was in heart idolatrous, and therefore unless they had all met together at that city on each festival, every one in his own place would have worshipped some god of the Gentiles, or a graven and molten image."—IBID., 10603.

In addition to these notices in the "*Arcana Cœlestia*," we have also some very interesting statements in the "*Adversaria*," or Notes on the Old Testament, bearing more or less directly upon the subject; which, although they occur in a posthumous work, and are therefore not authoritative, yet exhibit much spiritual insight and illumination. Among the comments upon JOSH. xxiii., xxiv., for example, we find the following:—

"It is to be observed that we read here, at verse 8, that they should cleave to Jehovah, their God, alone; that is, that they should not worship idols. Nor could they do so, because [the true] Israel was now to be represented, who is to be led into the kingdom of God Messiah; which would be in vain if idolatry were then practised. . . . Besides, nothing else was enjoined upon them, that they might have success in all things, might enter into the land of Canaan, and remain there, but that they should not *serve idols or other gods*. As regards the other precepts and statutes, they were punished, as transgression of the Sabbath, by death, and the others by other punishments, but expulsion from the land was only *on account of manifest idolatry*. Idolatry of heart was not punished in this way, for spiritual punishment awaits that. . . . That they continually served other gods, that [this disposition] broke out as often as they were left for a time to themselves,—for then their natural temper burst forth,—may be seen from the historical books. . . . For no sooner were they tempted, or no sooner did miracles cease, in their mind or memory, or the priest fail to chastise them, than idolatry manifestly broke forth."

"We see from chapter xxiv. 31, that they abstained only from manifest idolatry. Whether they observed besides the other statutes, we are not told."

In regard to the representative worship at Shiloh, we have the following on 1 SAM. i. :—

"These things are worthy of note, that the *ark was at Shiloh*, where sacrifice was offered to Jehovah Zebaoth : and there was the high-priest. That there was a *temple then at Shiloh*, we read at verse 9 ; for Eli sat at the door-posts of the temple. Thus they had a sanctuary, like the Gentiles, among whom they dwelt, see verse 9."

And with reference to the capture of the ark by the Philistines (ch. iv.), it is said :—

"It is to be observed that at the end of Eli's time, God Messiah altogether departed from the people of Jacob, as appears from verses 21, 22 ; thus that there was then no longer any representation, for the ark was taken and carried away by the Philistines."

We are further told in the same work that the royal dignity of the Lord was represented by Saul, and that "Samuel represented the priestly dignity of God Messiah, which was now distinguished from the Royal dignity, though previously conjoined with it ; for the high-priests used to judge the people, so that then the people used to consult God Messiah through the high-priest." Hence in the notes on 1 SAM. xiii., we read that—

"Saul now wished to take to himself the functions pertaining to the priesthood, as we read at verses 9, 12. He is rebuked by Samuel, because he had not consulted Jehovah : thus he wished to be king, not under God Messiah, but so as to reign supreme, and to exercise the office of the priesthood at the same time."

And on the general subject we read at the end of this Part as follows :—

"They dwelt in a tent like their fathers, Abraham, Isaac, and Jacob, as also in the land of Egypt, and afterwards in the wilderness, before they began to possess walled cities. But it was also commanded in the law of Moses that they should dwell in tents,

wherefore under one of the kings this custom was restored, as we read. Afterward, also that they should live under priests and judges. Thus, namely, that they might represent paradise, and each father of a family a little kingdom, their tents were at that time private tabernacles, and thus they represented a heavenly society, where each single thing refers itself to universal inferior and superior things in [regular] order, and thus all and single in perfect harmony to the one Judge and Priest. But this representation perished, when, instead of a heavenly society, they began to represent an infernal society, for brother was against brother, the tabernacles were converted into idolatrous shrines, every one worshipped idols. Wherefore then the representation perished; especially when they demanded a king, etc., etc. But as regards Solomon, he represented the royal majesty of God Messiah; and David instituted the priesthood, etc.; and Solomon built the temple, that the priestly dignity of Messiah might at the same time be represented along with the other."

The plain conclusion, therefore, would appear to be that it was not until after the building of the temple in Jerusalem, and the establishment of the regular ritual there, that the full observance of the Levitical worship, and the full representative life of the people, began; all that had been done previously in this way, even during the wilderness journey itself, and afterwards at Shiloh, being only partial and provisional, and continually marred and rendered abortive by the frequent lapses of the people into idolatry and irregularities of every kind. And although it was yet not altogether free from these, and it was only after the time of Josiah, and indeed still later, after the return from Babylon, that idolatry even in external form was wholly put away, and the Mosaic regulations carried out with scrupulous strictness, yet the *beginning* was then, doubtless, made, and the real representative dispensation inaugurated among that people, to continue down to the Exile, and to be resumed and carried out in even greater strictness and completeness after that event, and, with slight interruptions, down to the final destruction of Jerusalem by Titus, A. D. 70.

Montreal, Can.

E. GOULD.

MY WORK.

I WOULD subtract from men's ideas of God
All elements of hatred and revenge
Here or hereafter ; every element
Of bitterness in thought, or word, or deed,
I would set down as things impossible
To Him who is the high and holy One.
I would subtract from men's ideas of God
All thoughts of wrath and judgment terrible,
Of flame, and sword, and iron-sceptred rule,
Of ermined dignity and princely pomp,
As being foreign and impossible
To Him whose nature and whose name is Love.
I would subtract from men's ideas of God
Each and all things that render man afraid
At any hour of time, warned or unwarned,
To hear the word that calls him to His presence.
And I would add to men's ideas of God
Such knowledge of themselves that they may know
What depths of degradation they may reach
By serving self in all unhallowed ways,
By carelessness that asks not what is right,
By wickedness that cares not what is wrong,
By impious wills that nought refer to God
As source of good and opposite of wrong,
Forgetful thus of gratitude to Him,
Nor caring for the rights of charity
That yieldeth justice and benevolence,
Preferring in all love and gentleness
The happiness of others to its own :
Until at last the soul has grown so dwarfed,
So crooked, so perverse, so lost to all
Desire for good, that, when it meets its God,
And in His arms He fain would take it up,
Caressing as the mother doth the child
She loveth more than life, it shrinks away
And, hateful, sullen, will not be caressed ;
But, as the jaundiced eye sees everything

In colors false, even so the wicked soul,
Self-tinged with evil, sees all good as bad,
All bad as good, and fleeing from its God,
With anger fell it rushes off to realms
Where good can never come, where self is God.
Thus man is lost to God, thus God to man.
Man, worshipping himself supremely,
Abhors and hates the rivalry of God
In his affections, and, possessing all
Freedom of action, takes himself away,
Fleeing, in prodigality of pride
And bitter hate, forever from His presence;
While God, in mingled love and grief, allows
The self-spoiled fool to seek what path he will
Of pleasures false. But never can he drift
So far away, nor plunge in night so dark,
But that the eternal, all-pervading love
Of the dear God shall reach with tender ray,
Softening his darkness, smoothing his rough path,
And yielding all of good he can enjoy.

Byron, Mich.

A. S. WILTSE.

“He who bows upon his knees with every morning light, and repeats these words from the bottom of his heart—who can say lovingly ‘Our Father,’ and reverently ‘Hallowed be thy name: thy kingdom come,’ and submissively (though it be sometimes with a breaking heart) ‘Thy will be done,’ we had almost said, need offer no other prayer. At least he has caught the spirit of all true devotion. For ourselves, our wants are few: daily bread, forgiveness (which is promised to us only as we forgive those who have trespassed against us,) and freedom from temptation and from sin—this is all for which we need to pray—these are all the real wants which we have occasion to bring to the Giver of all good.”—*Henry M. Field, D.D., on the Lord's Prayer, in “Among the Holy Hills.”*

THE MINISTER'S PLACE IN THE COMMUNION.

Dear Mr. Editor:—

I READ with not a little regret in the February number of the MAGAZINE, some remarks quoted from the *Morning Light* reflecting in most harsh and unkind terms on the existing Rubric in the Communion service of our brethren in England, which provides that "the minister, having himself communicated, shall administer the elements to the people," and attributing its origin to a most unworthy motive. The *animus* of the remarks quoted is so clearly that of controversy as to "who shall be greatest," that I can conceive of no stand-point as more unfortunate from which to judge of the fitness of anything appertaining to this most holy rite.

"Sir," you quote, "the minister is the 'servant' not only of the Lord Jesus, but also of the people to whom he ministers. Servants should not come first; their place is *last*. The minister does not stand in the place of the Lord in this service. Who is the minister—the *servant*—that he should partake first, and have a service to himself?" (The italics are not mine.) Did the speaker mean, Mr. Editor, that it is because the minister assumes to represent the Lord that he partakes first? Did not our Lord call himself the servant and minister of all? and would not the minister, according to the speaker's idea of a "servant's" place, be assuming the Lord's character, as much, at least, in communicating last as first? Would it not be more in keeping with the subject under consideration, and with a charitable regard for the practice and opinions of our brethren, to consider whether there is not some deeper and worthier reason at the bottom of the practice which requires that the minister shall precede the people in partaking of the elements, than that most unworthy one,—the desire "to be greatest"?

It is in the hope to lift the consideration of so sacred a matter into a purer and serener atmosphere than that of any such personal or official jealousy, that I beg to offer some reasons of quite a different character, which those who love to think well of their brethren will gladly admit as, at least, as worthy of being entertained as those imputed in the article which you have so cordially, but in this matter, I trust, unwittingly, endorsed. For if it be reprehensible in a minister to prefer himself to the congregation in serving himself first, how destructive, on the other hand, to all proper feeling

in this holy service must be the cherishing of a resentful and jealous feeling on the part of the people that *they are not served first!* Does not the very mention of such motives in either party seem shocking enough? And yet this is apparently all the principle contemplated in this matter by the indignant writer who says (with your approval), "Who is the minister—the *servant*—that he should partake first, and have a service to himself?" (*Italics not mine.*)

It is hard to see how either minister or people, actuated by such a motive as this speech implies, could be in a fit state to come to the Communion at all. But happily there are other good grounds on which to base the custom alluded to than that of personal pre-eminence; and the majority of New-Church people, while feeling free to rationally adopt this or that external rite in place of another, will always prefer to attribute the choice of the opposite by any of their brethren to good rather than to bad motives.

The higher ground, and the only ground, on which to discuss worthily this question of the priority of the minister in the Communion-rite, is that of use — or of the *best kind of service* the minister can perform in this part of his duty. How can the minister best serve the people in this holy rite; by partaking before or after them? This is the whole question.

The best service is not always in "coming last"; it does consist *always* in doing one's duty in the most faithful, honest, and helpful way. The service of the minister consists essentially in "leading," rather than in following. The good shepherd will lead his flock — he "goeth before them." The minister, according to our doctrine, is to "teach the people and by truth lead them." It is for him in this, as in other sacred things, to set the example and actually *lead the people* in the observances of religion. No true humility would suggest to a minister that he would be a better servant by letting the people say the prayers while he responded with the Amen, or by letting the people do the preaching, or choose and appoint the lessons from the Word or the text, or suggest the matter of his sermon while he stood by awaiting their instructions. If it is peculiarly the service of a minister to lead the people in religious things, then he is the better servant when leading than when coming after. Our Lord, when he commissioned his apostles to bear his Name and Gospel to the world, enjoined upon them the duty of teaching "men to observe all things whatsoever I have commanded you." Among these things commanded to be observed are the holy sac-

raments: Baptism and the Holy Supper; and when the minister having taught to his congregation the doctrine of the Holy Supper, then, in the eyes of the people, goes devoutly to the sacred Table and partakes of the consecrated elements, before them all, thus exhibiting, not in word alone, but in his own act his compliance with the Lord's ordinance, before asking them to do the same, he is then, to my mind, fulfilling in the most complete, the most humble, and the most faithful manner the Lord's command, "This do in remembrance of me!" In this act he is *leading the people* in a most solemn and important duty, and if his own demeanor be devout and reverent, inspired by a feeling of humble and faithful obedience to his Divine Master, it will help not a little to inspire the same feeling in his congregation, and thus to help them in deriving the greater benefit from the service. So he will be serving them in a much better and truer way than he would if, by a mere affectation of humility, he should invite the people to be the first to do the Lord's bidding while he followed their example by partaking last. I say "affectation of humility" not by any means intending to imply that such is the actual state of those who follow this custom, but that it would be an affectation—and that of the worst kind—in one who should feel that his duty called him to go before and lead in this as in other religious rites; and yet in order to please the people with an exhibition of a *servant's* humility (here I *do* italicize the word servant in the manner and sense of the English writer quoted), should follow them instead. Where a custom prevails as in some of the larger assemblies of the Church in this country, according to which all the communicants, after receiving the bread, wait, holding it in their hands in solemn suspense, until the chief officiating minister is ready to partake, when, following his motions, they all place the bread in their mouths at the same moment,—while this custom even reveals an instinctive desire of the people to follow the minister rather than precede him, yet there is always a danger lest that which was intended as a mark of humility in the minister should be made so conspicuous, and assume such imposing significance, as to seriously interfere with a devout and undisturbed interior communion on both his part and the people's. Moreover, seeing that the wine must necessarily be taken separately, in turn, among the communicants, without waiting for the minister, there would seem to be nothing in the law of "courtesy" which should require a different partaking of the bread.

It is most true that "delicacy and charitable preference" should be exhibited in our conduct at Communion as elsewhere, but we make a grave mistake when we apply to the minister at the Table of the Lord the rules governing a gentleman serving guests at his own table. It is for the very reason that the Table in the Communion is not the minister's, but the Lord's, that there can be no idea of the minister serving the *people as his own guests*. Any arrangements that look to the fostering of this idea (and such would be the rule which requires that a host will serve his guests before himself), is subversive of the true spirit and intent of this Divine sacrament. And nothing, perhaps, would prove a more baneful influence on both the minister and people than a straining after the etiquette governing a human host and his guests at this solemn feast, where the Lord alone is Host, and people and minister are alike the humble participants of his banquet.

Here all question of priority or humility of "serving and being served" should utterly disappear, I believe, in the one great overwhelming thought that the Communion is essentially and primarily a communion of each individual soul with the Lord directly and alone, and only secondarily a communion with the souls of others; and the heavenly sphere of the general or social communion will, I believe, be the stronger and more genuine, just in the degree that the individual conjunction with the Lord is foremost in the desire of each communicant. And here the act of the minister simply preceding in the way of an example of faithful obedience to that injunction of the Lord, "This do in remembrance of me," comes as a helpful inspiration and encouragement to the truly humble and collected soul of the communicant. The sincere worshipper, to whom all thought of "being waited on" by a servant will be most foreign at this time, and whose thoughts are wholly engaged in the one desire to receive most humbly and sincerely the heavenly nourishment offered in this Divine feast, will recognize and appreciate very sensibly the real service his minister is doing him in "first communicating himself." It will also occur to him, perhaps, that, as the minister of Divine things, it is right that he should first receive before he gives to others,—not as giving to others what is his own, but as acknowledging that all that he has, he has received from above, and so inspiring and guiding them to look upward, also, and *not to himself*.

It is in this same difference of ruling idea as to what the Com-

munion primarily is, that the other practice so severely rebuked by the writer you quote finds its sufficient explanation and defence, namely, that of receiving the elements in the *kneeling* posture, and of *coming forward* to the the place of communion to do so. The one idea is, that the Communion is mainly a communing of the Church members with one another, inspired, warmed, and peculiarly blessed with the presence of the Lord. The other idea is, that it is a communion primarily of the soul with God, and that all else is subsidiary to this. Undoubtedly both are true and proper elements in the sacred rite itself, and both should have place there; the social feature or that of a common feast in which many partake in love and unity to manifest "the unanimity of their worship of the Lord" being clearly set forth in the doctrine of the Holy Supper in the "True Christian Religion," 727. But where the essential acts and significance of the Supper itself are treated of, as in H. D., 210, T. C. R., 717, 728, nothing is mentioned but the relation of the individual soul and the Lord who is present. It will be according as the one or the other of these parts of the rite are uppermost in the appreciation of the worshipper or of a society, that the forms and ceremonies adopted will differ. Those who think of the Lord's Supper mainly as a feast of fraternal unity, will find the idea of kneeling when receiving the elements absurdly out of place, and will think that to have the elements served in an orderly manner to the congregation sitting in their ordinary seats, is the most becoming and useful mode of administering the sacrament. Those, on the other hand, who find in the Supper first of all a means of nearer access to the Lord, and of a more real sense of his presence and of his life as their life, will feel that it is in his presence more than in that of the brethren that the soul desires to place itself, and that in this presence its impulse is "to worship and bow down,—to kneel before the Lord, its Maker." The priest, the ceremony, the altar, the fellow-communicants, are all for the moment forgotten: the soul desires to see nothing of these, but to realize for the moment its own entire dependence on the Lord and the goodness of the Lord in supplying its necessities. The worshipper kneels, because in this state any other attitude seems a constraint and a violation of his own feelings, and of the order and use of the rite. To be compelled to sit, "as at an ordinary meal," while courteously being waited on by a deferential servant, would be as repugnant to him as it would be

for the other brother mentioned above to kneel. In each case the chosen posture is that which best corresponds to the spiritual state of the worshipper, or his intention and purpose in attending the sacrament. If the desire is to realize the sense of brotherhood and peaceful unity in the Church body and the mercy of the Lord in seeing that the loaves should be broken and distributed to the multitude, this desire is fitly expressed by the congregation in their seats receiving the elements brought to them from the altar; but if the worshipper desire to realize first of all the presence of the Lord in the Holy Supper, "with all the fruits and benefits of His redemption," then he will not be content to sit unmoved when the words "Take, eat," are uttered, but will desire to "present himself *actually* to the Lord, as the Lord actually presents Himself to him" (see T. C. R., 728), and this he can most fittingly do by rising and going forward to the Table and receiving the elements there. It is plain that there is a fuller expression of an individual and voluntary response on man's part to the Divine invitation in this *act of going forward* to the Table, than in the more passive reception in the ordinary seats.

If it be urged in reply that all accommodation to individual states of worshippers at the present time must give way to the simple consideration that the event commemorated was a Supper at which *our Lord sat down with his disciples*, and that this establishes beyond question the posture to be chosen, there will still arise the embarrassing difficulty that to follow literally the precedent thus established, the communicants would have to recline around the Table instead of sitting in their usual seats; not to speak of the questionable propriety of compelling the minister to assume by implication the position of the Lord sitting among his apostles. Moreover, it is difficult to compare the states of those who now worship the Glorified Humanity of the Lord with the state of those who sat with our Lord at table that night before his passion, and, ere the night was gone, all forsook him and fled. Such was not the posture of the apostles on the Mount of Transfiguration, when they saw the Lord in his glory; and we are taught in T. C. R., that in the Holy Supper we are actually to receive the Lord, not as he hung on the cross (or in the infirm humanity which suffered), but as he is in his Glorified Humanity in which he is present.

One other point demands notice, occurring, however, in your

remarks rather than in the quotation alluded to. Your statement, that the Communion service is "sometimes held in this country after morning service, but only as a necessity," would certainly give the impression that the majority of our churches held the service at some other time than at noon, and that none would have the Communion at noon except from necessity. I think this would be far from a true idea of the custom or feelings of the Church at large in this country. Of fifty-six societies reporting to the Conference of Ministers on the subject of the time of holding the Communion service, forty-three report holding it at noon, and only thirteen in the afternoon,—and of these thirteen all but seven are very small societies.

I have occupied more space than I intended, but if what I have said shall help toward a wider way of viewing and judging of the various practices and preferences of our people than that of a single locality or of individual taste or mental habitude, perhaps the space will not have been occupied in vain.

Sincerely yours,

FRANK SEWALL.

Urbana, Ohio.

[In expressing our sympathy with the views of the English writer, we meant that we agreed with him in the belief that the power and hold of the sacrament upon the people depended mainly upon spiritual conditions.—EDITOR.]

Be inconsistent, and enmity to the gospel may be propagated over a parish. Give occasions of offence, and many may fall. Those entering the way of life may be discouraged; and those who have already entered may be made to stumble. You cannot live only for yourselves. A thousand fibres connect you with your fellow-men. And along those fibres, as sympathetic threads, turn your spirit and actions as causes; and they come back to you, and act on others, as effects; effects which will be working out their results forever!—*Melville.*

THE DESTRUCTIBILITY OF THE "REMAINS."

Two interesting points have recently been raised in a printed article: the one regarding Swedenborg's ability to prophesy concerning the future of the hells, and the other regarding his teaching concerning the destructibility of the "remains." The first point is easily disposed of whether we regard such teaching in the light of prophecy, or not.

He says in L. J., 74: "The angels said that things to come they knew not, for knowledge of things to come belongs to the Lord alone." Swedenborg does not come under this rule, for he taught not from man or angel, not even from his own manhood or angelhood, but "from the Lord alone," as he clearly says in T. C. R., 779, 780. He said to Mr. Gjortwell, Royal Librarian of Stockholm: "I enjoy a perfect inspiration. For otherwise it [the writing] would be my own; but now I know, for certain, that what I write is the living truth of God." —Doc. 251, ii. 7, p. 404.

That Swedenborg's teaching regarding the life after death is a part of Divine revelation, is manifest from what he tells us of his conversation with the angels in T. C. R., 846: "I said, further, that the Lord had at this day made a revelation concerning the life of men after death." In the "Diary," vol. 3, part 2, p. 205, he says again: "The bishop was told that this was not my work, but the Lord's work, who desired to reveal the nature of heaven and of hell."

Swedenborg, having this revelation from the Lord, looked at life in heaven and at life in hell in the Divine light,—in the light of the Word. He saw the utter irreconcilability of heaven and of hell; he saw the "great gulf" of the New Testament lying between them; or better, the "impassable chasm." He knew, furthermore, that the devils could not be annihilated, and that they were forms of their own evil loves, and of nothing else; therefore he knew of the eternity of the hells, not strictly prophetically, but as a present truth from the Lord which stretched from eternity to eternity for the simple reason that it was the Lord's truth.

The revelation of the eternity of the hells, as it is given in the Word and in the writings of the Church, is not to gratify selfish curiosity regarding one's future lot, but to stimulate a wholesome, reverent regard for the laws of eternal life in the present. The fact of the eternity of heaven and of hell is bound up in the revelation of the existence of heaven and of hell. The same Divine love and wisdom underlie both teachings. We can scarcely know of one without knowing of the other; certainly we can form no perfect idea of the future existence, so essential to comprehend to some extent even to be good citizens of earth, without knowing of the permanence of life in heaven and in hell.

The statement made in print that "Swedenborg teaches that the remains are indestructible," is the other point, and the only important one to a New-Churchman upon which it is sought to establish the theory of the redemption of the hells in seeming accord with some of the New-Church doctrines; for the author of the paper in question frankly avows in the opening paragraph that "he expects to prove, in the face of Swedenborg's repeated declaration of the fixity of the infernal life, that the salvation or redemption of all devils and satans, according to universal truths revealed through Swedenborg himself, is possible, feasible, and, in the highest degree, probable."

Keeping within the pale of Revelation, we are bound to be as hopeful of the future condition of the hells as we can. Any new presentation of the truths of Revelation which affords a basis for this hope, is welcomed by all. But we know that as there is no charity without faith, so there can be no substantial hope that is not based on truth. Our Lord knows the future, not we. "His tender mercies are over all his works." He has revealed the truths of his mercy; to them we must go to obtain mercy. Laying aside the alluring claims of the natural man, confessing our own ignorance, let us humbly inquire what He has taught regarding those who have voluntarily "made their bed in hell."

We will not pause to consider the evident self-contradiction of Swedenborg, provided he repeatedly taught "the fixity of the hells" in certain portions of his writings, and their possi-

ble or probable redemption in other parts. Such an overwhelming discrepancy in a Divinely-appointed messenger, would be well nigh fatal to his claims. But laying aside all argument on this subject, we adhere strictly to the inquiry, Does Swedenborg teach that the remains are indestructible?

He says explicitly and positively, and twice over in substance, in A. C., 9014: "Deceit, that is, hypocrisy, . . . penetrates even to the interiors and kills everything (*neecat omne*) of faith and charity, and destroys remains (*destruit reliquias*) hidden by the Lord in the interiors of man; . . . which, being destroyed, nothing of spiritual life any longer remains." Speaking of those who are profaners, he says of their condition in the future life: "Neither has such an one any remains of good stored up in his interiors, because they [the remains] are altogether perished in evil (*in malo prorsus perierunt*)."—A. C., 6348. The clear teaching is, that those who have "remains" never become devils, for we read in A. C., 2284, that "if there were remains, they would be saved."

In A. C., 5897, we read: "The remains are consumed (*consumuntur*) by the denial of truth which before had been acknowledged." Still again in A. C., 5135: "If evil steals goods and truths, and uses them for confirming evils and falsities, especially if this is done by deceit, then it consumes (*consumit*) . . . those remains, . . . and then it is all over with the man" (*tunc actum est cum homine*); or, as Mr. Clowes has it: "the man is totally lost."

In the A. E., 724, where he quotes EZEK. v. 10 about the "fathers eating the sons," and "dispersing all the remnant to the winds," he says that it means that "everything appertaining to spiritual life with man perishes," and that by the "remnant that was dispersed into all the winds is signified the remains which are the goods and truths stored up in man from his infancy and childhood by the Lord."

Still again in the A. E., 403, where he is commenting upon the verse treating of the "fig-tree casting her untimely figs when she is shaken by a mighty wind," he says, "If man lives an evil life, he seizes upon and imbibes the falsities which

are opposite and contrary to these knowledges; and when this is the case, as he is then endued with the gift of reasoning, he reasons from falsities against the knowledges of his infancy and childhood, in consequence of which these are cast out and falsities succeed in their place."

Quoting the Psalm (cv. 31, 32) about smiting the vine and fig-tree, he adds: "Inasmuch as all these things [that is, spiritual and natural good in man] were perverted, and therefore damned, it is said of them that they were smitten and broken, by which is signified destruction and damnation."

Bearing upon the general point of the good that one can destroy in himself by a life of confirmed wickedness, we read in the "Arcana" (965) that "those who are in hell have no conscience, for such as have conscience are among the blessed." See also A. C., 827, 831.

The latter part of the work on Heaven and Hell abounds with similar teachings as "that no one comes into hell until he is in his own evil and in the falsities of evil, since it is not allowed any one there to have a divided mind" (508); that "evil spirits are altogether (*prorsus*) in evils and falsities, and not in any truths and goods"; "the spirit is nothing but his own evil. Every spirit is reduced into this state before he is cast into hell. This is called being vastated as to truths and goods" (551). "Deceit destroys all the spiritual life of man" (578). Certain genii have "power to destroy the conscience" (579).

What is to be said, on the other hand, when Swedenborg asserts of the "remains," as in n. 561 of the "Arcana" cited in the article above referred to, that "these states are preserved in man by the Lord, that there is not the smallest of them lost"? and again, as in n. 5342, that they are "not exterminated, but withdrawn by the Lord toward the interiors and are there stored up"? There should be some rational way of reconciling these statements. We believe that the numbers in question afford their own means of reconciliation. The latter end of n. 561 shows that Swedenborg, when speaking of those in whom the "remains" are not lost as to the smallest part, is treating of the *saved*, and not of the devils in

the hells, for he significantly closes the paragraph in this wise: "If man had no remains it could not be otherwise than that he would be in eternal damnation." What is said in n. 5342, applies in like manner, not to the devils, but to those who are regenerating and in preparation for a heavenly life. A. C., 7601, treating of the flax and barley, and what is meant by them, is cited to show that the devils in hell still retain the "goods and truths of the interior natural." Nothing is said in this number of the devils or of hell. In view of what Swedenborg says in other places, we think the fair inference from this number would be that he is speaking of the evil in this world or in the world of spirits who are not confirmed in sin. Here, as well as in n. 7560, which is not cited, Swedenborg enters a strong qualification regarding the power of the undestroyed good in the evil. He says in the former number that "the communication between the interior and exterior natural is so far closed that no good and truth can thence flow into the exterior natural, except only such a general influence by means of which they can reason and connect arguments for confirming falsities and evils"; and in the latter number, "but goods and truths with the wicked [in their interiors] have no further effect than to give them the ability of thinking and thence of speaking from the sensual."

The passage of Swedenborg that is apparently most in favor of the indestructibility of the "remains," has not been quoted by the advocates of this theory. It is found in n. 7560, and reads thus: "The reason why good and truth are stored up within and are there reserved by the Lord even with the wicked, is that still there may be something of the human remaining, for man without those things is not man. . . . The evil, indeed, even they who are in hell, have communication with heaven, but not any conjunction by good and truth which are stored up and reserved in the interiors." We know that there is a heaven of "human internals" which includes the inmosts of devils as well as of angels, which "inmosts" are above the consciousness of good and bad alike, and constitute their veriest humanity. Without such inmosts the devils could not exist. We think that in n. 7560, even when speak-

ing of the "interiors," Swedenborg is treating of something withdrawn towards the "inmosts," for his language shows that this good and truth in the wicked is altogether above their comprehension. "Goods and truths with the wicked [in their interiors]," he says, "have no further effect (*non plus efficiunt*) than to give them the ability of reasoning, and of thinking, and thence of speaking from the sensual, and so of confirming falsity and defending evil. No more can be put forth from the goods and truths stored up and reserved in them, for if more were put forth, truths and good would perish with them, and so nothing of the human would remain to them."

Such an interpretation seems the only reasonable one, not merely because it is the only one that will harmonize this with many other paragraphs on this subject, but because Swedenborg himself couples "the middle and inmost (*medium et intimum*) of the Church," and says in one number, 5897, that they are signified by the "remains." Later on in this same number, 5897, he returns to his customary and limited use of the term, "remains," and says that they are "consumed" by profanation.

That our interpretation of these passages in the "Arcana" is right, seems to be borne out by Swedenborg's teaching in other places regarding the nature of evil and the plane in which it operates.

"All evils and consequent falsities, both hereditary and acquired, reside in the natural mind."—D. L. W., 270. By a brain and its appendages it was shown to Swedenborg that "the two interior degrees, which were in the order and form of heaven, were receptacles of love and wisdom from the Lord; and the exterior degree, which was in opposition to the order and form of heaven was the receptacle of infernal love and insanity. Man, by hereditary degeneracy, is born into evils of all kinds, and these evils reside in the extremities (*in extremis*) there," that is "in the extremities of the exterior degree."—D. L. W., 432. "The spiritual degree is shut in those who are in evils as to life; and more so in those who are in falsities from evils."—D. L. W., 254. These statements

are illustrated and emphasized in these numbers in various ways.

We know that there is a discrete or impassable degree between the three heavens, and also between the three planes of the mind in man: the celestial, spiritual, and natural.—D. L. W., 186. Moreover, on the natural plane, evil is "in the extremes" always (D. L. W., 432), and this exterior degree is then in "opposition to the order and form of heaven," or "to the two interior degrees."—D. L. W., 432. The man, then, who is confirmedly in evil is shut out, or shuts himself out, everlastingly, not merely from the highest, and middle, and lowest heavens, but from the good and truth in the natural degree which is received from those heavens. The celestial and spiritual "remains" of the infancy and childhood of the wicked in hell, so far as these remains have descended into the lowest degree where evil always exists, have "altogether perished." So far as they have not descended to the exterior plane where alone the devils are conscious, they have not descended to them; hence they constitute their "interiors," or their "middle," which "remains" are intermediate between their "inmost" and their conscious life. The devils know, they can know, they desire to know no more about these interior or middle things, or "remains," than about their "inmost." For in this strongest number, 7560, regarding these remains, Swedenborg says, "They have no further effect than to give [the devils] the ability of reasoning, and of thinking, and thence of speaking from the sensual, and so of confirming falsity and defending evil. No more can be put forth from the goods and truths reserved in them, for if more was put forth, truths and goods would perish, and so nothing of the human would remain to them."

We see, therefore, no ground for believing that Swedenborg's general teaching contradicts his special and repeated teaching of the eternity of the hells. He tells us (T. C. R., 79) that the devils themselves say, "We have been here [in hell] several ages, and we are to remain for ages of ages; since the nature which we contracted in the world cannot be changed, nor expelled by punishments; and whenever it is

expelled by them, still, after a short lapse of time, it returns."

Law, from its very nature, is indestructible and unchangeable. Men may misunderstand the law, and their misunderstandings are subject to correction. But the clear, explicit teachings of one Revelation, whether those teachings are found in the Old Testament, in the New, or in the writings of the Second Advent, can never be reversed by any succeeding revelation, provided one is given, and though it be celestial. Every coming of the Lord establishes the old law according to his own words: "I came not to destroy the law and the prophets, but to fulfil." That the hells are eternal, is explicitly revealed in both parts of the Word, and in Swedenborg. We have ground for believing that there may be external amendment in the hells; this theory does not abrogate the law; but no basis in Revelation for assuming that they will be redeemed, for this theory does not "fulfil," it "destroys" the law.

Although, as is said in the Psalm, the Lord is present in the hells, he cannot redeem the hells, for the simple reason that they will not be redeemed.

"Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly and will not behold the majesty of Jehovah."—Is. xxvi. 10.

Providence, R. I.

WARREN GODDARD, JR.

THE HOLY HOUSES RESTORED.*

WHEN the first edition of Mr. Paine's work was published, the writer endeavored to test his results by every means within reach; and after studying them for months, with the aid of such other works on the subject as were accessible in the Astor Library, and elsewhere, concluded that the general results were certainly and firmly established. But this, like any other series of great and important scientific discoveries, can take its place in the received common stock of authentic

* By T. O. Paine, already noticed in this MAGAZINE, February, 1886.

knowledge only after repeated and searching review by scientific minds occupied with the group of studies to which it belongs.

The methods of investigation, however, have much in common in all fields of scientific research, and the methods of this work are those of modern science, the same that are increasing so fast the common stock of knowledge of nature. Such able and thorough application of these methods to the investigation and elucidation of the letter of the Bible, promises much for the progress of religious thought, and for the establishment on firm foundations of spiritual truth in the minds of men.

The Bible is to spiritual truth, what nature is to natural truth; and the letter of the Bible is to be studied like natural fact, absolutely without bias from foregone conclusions of any kind. Conclusions, principles, doctrines are to be tested by the letter of the Word, and this cannot be done if the letter is warped in any way by the conclusions or doctrines.

The ark, the most holy place, the holy place, and the courts of the tabernacle and temple, all enclosing and centring on the Word, represent first the Lord's character, and then all that goes to make heaven his dwelling-place, the home of his children, centring on him and widening outward around him. In the light of higher truth these types reveal the characters of heaven; they are the means to men on earth of acquiring authentic knowledge of their home with the Lord.

The types are not the truth, but are the language in which the truth is uttered. It is true one cannot hear what they have to say, without doctrine drawn from the Word at large; but they are the test of the doctrine, and to serve as such they must be learned without bias from the more general principle or doctrine. This can be well illustrated from the course of natural science. The morality of modern science is fidelity to fact,—the study and statement of facts without bias from conclusions or general principles. It seems at times as if the results obtained by investigations made in this spirit would conflict with revealed truth, and so they do conflict with human interpretations of the Bible, but not with truth

itself. Scientific men may, and often do, go beyond the real results of their investigations, and talk blindly and wildly of higher things; but the established scientific results are every year adding illustration to the great truths of revelation, that all force and life are from the will of God, and all law and form from his thought. Science to-day affords far better and clearer illustration of the relations between God and his works than it did thirty years ago. And still its work has been done without reference to the doctrine of influx, or any other doctrine of the source of being. And it is well that it is in nowise warped by doctrine; for if it were, it would harden and tend to perpetuate the errors and incompleteness of doctrine.

So in the study of the letter of the Word, the best and safest results are attained by discarding all bias from doctrine or general principles. When results so obtained illustrate higher truths, they not only establish them on firm basis, but they tend also to free them from some of the errors and limitations which attach themselves to truth in every human mind.

This method Mr. Paine has followed with singular consistency. He has presented the types without even alluding to their deeper meaning, although it must have been pressing itself on his thought through these long years of study. He has not even drawn distinction between types that were embodied in material form like the temple and tabernacle, and the ark of the flood that never had such existence. He has simply found the types and presented them to view. And our knowledge of heaven is the surer for being based on the Divine types, sought out and presented with such fidelity.

Quincy, Cal.

JAMES E. MILLS.

THERE is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far away.

—Henry Burton.

SWEDENBORG STUDIES.

UNLIKENESS OF HEAVENLY AND EARTHLY SPEECH.

IN A. R., 29, there is an account of the angelic language used in speech and writing which has given rise to some discussion because it does not seem to harmonize with other teachings on the same subject. A brief look will clear up any obscurity which may be felt by some to exist. Let us first look at A. R., 29:—

“The Lord is called the Alpha and the Omega because Alpha is the first and Omega the last letter in the Greek alphabet, and hence they signify all things in the aggregate. The reason is, that every letter of the alphabet in the spiritual world signifies something, and a vowel, because it serves for sound, signifies something of affection or love. This is the origin of spiritual and angelic speech and writing, but it is a secret hitherto unknown. For there is a universal language in the use of which are all angels and spirits, and this has nothing in common with any language of men in the world. Every one comes into this language after death, for it is implanted from his creation in every man, so that every one can understand every other in the whole spiritual world. It has often been granted me to hear this speech and to speak it, and I have compared it with languages on earth, and have found that it does not make one with any natural language on earth in the least degree. It differs from them in its principle, which is, that every letter of every word conveys some meaning both in speech and writing.”

Now let us turn to the familiar passage H. H., 237. We shall there find these words:—

“Angelic language has nothing in common with human languages, except with some letters which have their sound from an affection, but not with the words themselves, but with their sound. That angelic language has nothing in common with human languages, is evident from the fact that it is impossible for angels to utter one word of human language. This was attempted, but they could not. For they can utter nothing but what wholly agrees with

their affection. That which does not agree is repugnant to their very life, for the life is of affection, and from that is their speech. It was told me that the first language of men on our earth agreed, because they had it from heaven, and that in some respects the Hebrew agrees."

These last words, and the remark that in some sounds the angelic language agrees with those of men, do not seem at first sight to be in harmony with the teaching of A. R., 29, that there is no resemblance whatever; but as we see the case, there is perfect harmony among the statements. Granted that in some of its sounds, such as express emotions of joy or love, earthly language does agree with heavenly; and granted that the early language of men consisted in whole or in large part of simple sounds, and so, as far as it went, agreed with the heavenly; and granted that the Hebrew had this quality, and so was to a degree in agreement, are we debarred from receiving the general teaching that the human languages which Swedenborg had compared with the heavenly,—the Swedish, French, and English, for instance,—were found to have nothing in common? We are not debarred if we look at them as languages, at their words, structure of sentences, and so forth. The various earthly languages have much in common, but they have travelled so far from their source, that every man finds the angelic speech entirely different from his own. That vowel sounds in use by angels are known to men, does not bring heavenly and earthly languages together at all, because the underlying principles are different. The distinction is suggested by what is said of the Hebrew, from which modern languages differ radically, and so of course from its heavenly parent. Were Hebrew now in use, it would constitute an exception to the statement made in A. R., 29, but it has long been a dead language. Mark that H. H., 237, says that there is no resemblance in words but in some sounds. Words, however, and not sounds, make a language.

Other statements will bear out our explanation. In D. L. W., 295, for instance, we read that "there is no word of spiritual speech which is like a word of natural speech." And A. C.,

6987, indicates the wide difference between heavenly and earthly speech when it says,—

“The words of the speech of spirits are not words such as are used by a man in the body, but they are ideas. Wherefore spirits can say more in a moment than a man in half an hour.”

Consider also the relation in C. L., 326, and T. C. R., 280, as to the distinction between the spiritual and the natural, where we read,—

“All in the spiritual world have a spiritual language which has nothing in common with any natural language.”

Lastly we read in the treatise on the Word, n. 3,—

“The speech of angels differs so much from that of men that they have nothing in common. They differ to such a degree that no man can understand any word of an angel, nor an angel any word of man.”

A RADICAL QUESTION.

WE have received the following letter from Mr. H. Smith, of Wyoming, Illinois, which we give as more pointed than any summary of it could be:—

“I would like to see this question answered in the *MAGAZINE*: Can there be, according to the New-Church doctrines or philosophy, such a thing as an orderly or heavenly marriage between celestial good and spiritual truth?

“This question has arisen from a hasty perusal of Dr. Holcombe’s ‘Letters.’ The principal object of the ‘Letters’ is to show that celestial good is now coming down to be conjoined to the spiritual truth revealed by Swedenborg. My reading of Swedenborg has led me to the conclusion that this would be impossible, or, if possible, disorderly. Dr. Holcombe’s principal reference is A. C., 3952, which certainly teaches the reverse of what he claims for it. Now there have been notices, criticisms, defences, editorials, etc., in regard to these ‘Letters,’ and, so far as I know, no mention of this point. If not correct, would not some of these writers have noticed it? As they have not, and certainly they ought to understand the subject much better than I do, the question is, Am I mistaken? Well, if so, I do not see it. Hence the first question. My reading is limited. I am isolated, and have not the means to

purchase books, but have the 'Arcana Cœlestia' and some of the minor works.

"My conception of this subject is, that life—influx—always proceeds from highest to lowest, and never the reverse. But that regeneration, development, growth, progress, commence at the bottom, and proceed upward by degrees. As one plane of the mind is opened and cultivated, it becomes the foundation for the next higher. As, for instance, the senses are to the intellect. Good, if genuine, seeks truth to develop itself by, and when it finds, it unites itself to it. It is able to do this, provision having been made that the understanding can be elevated above the will and see the higher truth the good requires for its use. But I am not writing for publication. If the answer is in the affirmative, no personal allusion need be made; if in the negative, it could hardly be done without alluding to the 'Letters' as they have been advertised and circulated largely as New-Church books, and the fine writing with a large amount of truth in them, is all vitiated by the false philosophy on which they are based."

The passage referred to is very clear, among many to the same effect:—

"The heavenly marriage is of good with truth and of truth with good, but not between good and truth of one and the same degree, but between good and truth of a lower and higher degree; that is, not between the good of the external man and its truth, but between the good of the external and the truth of the internal,—between the good of the natural man and the truth of the spiritual. It is the same in the internal or spiritual man, between the good and truth of which there is no heavenly marriage, but between the good of the spiritual man and the truth of the celestial, for the celestial man is in a higher degree. Nor is there a heavenly marriage between the good and truth of that degree, but between the good of the celestial man and the Divine truth which proceeds from the Lord."—A. C., 3952.

THE TAMING OF THE EVIL.

A FRIEND in Baltimore, Mr. L. C. Brickenstein, makes the suggestion that we remark upon T. C. R., 395, in reference to the subject now engaging much attention. His own words are well worth quoting:—

"I venture to draw attention to some expressions in T. C. R., 395, which may, perhaps, help to explain the questions at issue, and which, perhaps the author of the 'Studies' may draw attention to hereafter. I do not remember ever to have seen any reference to them, although they seem to be pertinent to the subject. The principal words are,—

"The man in whom these three loves [of heaven, the world, and self] are rightly subordinated, can ascend and descend at pleasure; and, when he ascends into the highest rooms, he is in company with angels as an angel; and, when he descends thence into the middle rooms, he is in company with men as an angelic man; and, when from this he descends still lower, he is in company with evil spirits (*genii*) as a man of the world, and instructs, reprove, and tames them.'

"This certainly indicates an 'improvement in the hells,' accomplished in an unconscious and orderly manner, even by human beings who are becoming regenerate; by their living in true order themselves on earth, and resisting the machinations of evil spirits. It is a very beautiful and fruitful doctrine, but the highest result attained is that of 'taming,' and nothing is said of redemption from confirmed evil. A tamed wild and ferocious animal, although innoxious, and an object not to be feared, is still essentially a wild animal. He is like a dog to a wolf, or a cat to a tiger, but not like a lamb to either.

"The passage certainly does not seem to teach that it is necessary that men should have any conscious communication with evil spirits to tame them, because a man who is in the true order of life is represented always, and here too, as ascending to the company of angels at pleasure, which we know is an unconscious association, while we are yet in the body."

To which very sensible suggestions we would only add the corollary that, whenever we yield in temptation, we encourage and lead on the evil spirits to a degree as harmful to them as to ourselves. Whatsoever we bind on earth is bound in heaven, and whatsoever we loose on earth is loosed in heaven.

WHO ARE REPRESENTED BY SMYRNA.

THE class of persons whose spiritual condition is described in the message addressed to the angel of the Church in Smyrna,

may not be clear to those who have noted what is said in explanation of *REV. ii. 8-11* in the two works on the Apocalypse. It may seem to them that one work differs too widely from the other in its definition of this class to make it easy to combine both. It is an interesting subject worthy of examination. Let us put the definitions before us and add what we find in the margin of Swedenborg's Latin Bible, on which he set down at first some suggestions as to the interpretation of the text. This note would come first. Most of our readers must take it from our deciphering, as they have no access to the original. Except as to the last word, we think that those who have the original will readily agree to our reading. We give it as we find the Latin, and then translate it:—

“*Smyrnæi, qui voluntario ineunt miserias et inde volunt salvari. Those who willingly undergo miseries and hence desire to be saved.*”

This is undoubtedly derived mainly from verse 10, which reads,—

“Fear none of those things which thou shalt suffer: behold, the devil will cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”

We next note the second definition:—

“Those within the Church who wish to understand the Word, and do not yet understand it, and hence are as yet but little in the knowledges of truth and good, which knowledges, nevertheless, they in heart desire.”—*A. E., 112.*

To this join the third definition:—

“They who are in good as to life, but in falsities as to doctrine.”—*A. R., 91.*

As to sound, these three definitions are very far apart, but a close look will lead us to leave the first one out of the consideration as a note indicating the author's study, but in no way representing his full subsequent knowledge. The second and third definitions are virtually the same. One refers to

those "within the Church," the other to those "in good as to life," and here there is no lack of harmony. One refers to those who have little knowledge of the Word, but are seeking it, the other to those who are "in falsities as to doctrine"; and here we shall find one thought if we reflect that, in a perverted state of the Church, those who have little knowledge of the Word are, hereditarily, in false doctrines. The ignorance of gentiles cannot be predicated of those "within the Church," though it might be said of others, but here in A. E., 112, we are expressly told that they who are "within the Church" are referred to.

It would seem that both these definitions describe a very large class now existing, whose lack of true knowledge of what the Word teaches is joined with the possession of many falsities.

LEAVE all to God,
 Forsaken one, and stay thy tears ;
 For the Highest knows thy pain,
 Sees thy sufferings and thy fears ;
 Thou shalt not wait His help in vain,
 Leave all to God.

Be still and trust !
 For His strokes are strokes of love,
 Thou must for thy profit bear ;
 He thy filial fear would move,
 Trust thy Father's loving care.
 Be still and trust !

Oh, teach Him not
 When and how to hear thy prayers :
 Never doth our God forget ;
 He the cross who longest bears
 Finds his sorrows' bounds are set,
 Then teach him not.

— *Anton Ulrich, Duke of Brunswick, 1667.*

BOOK NOTICES.

LECTURES UPON THE DOCTRINES OF THE NEW CHURCH. By JOHN WORCESTER. Boston : Massachusetts New-Church Union. 1886. pp. 97. 50 cents.

FOR the first time Rev. John Worcester prepared and delivered last autumn a course of missionary lectures. They were fully attended, and were received with so much interest in the community that their publication was amply justified. As printed in a neat form, they are quite different from the lectures generally delivered by our ministers. Most of our ministers have had some experience with doctrines opposed to those they now hold, and are led to prepare their lectures by the use of arguments from Scripture and reason, so as to carry conviction by weight of logic. Mr. Worcester does not ignore the state of mind of a stranger, he carefully applies his doctrine to it, but he proceeds very gently and depends mainly upon reasonable explanations of points which may cause difficulty, and his position is interior to that generally occupied by our lecturers. Thus the volume before us stands alone in some respects, and will be useful to many of our own people as well as to those others of reflective minds who are ready to read our doctrines.

We believe that it would have been well to have these lectures given in Boston previous to their publication, and elsewhere if possible. Indeed, we would be glad to see some one in each association endow a lectureship of such a character that a course each year might be given in one or more places by lecturers who, from time to time, might be called on to perform this use for a season.

Mr. Worcester is fond of bringing out the spiritual development of Swedenborg as a means of his doing the work assigned. Thus he says :—

“I know not for what good purpose the Divine Providence has permitted foolish and malign histories and stories of this man to obtain circulation and credence. The known facts of his life show that he was the truest servant of the Lord of whom we have record ; and all things said to the contrary are calumnies. There is no more pathetic story of human life, save only the story of the one Divine life, than the record of his efforts to free himself from every trace of selfish reflection

or hope of fame, and to intrude nothing of himself into the work of his mission, but to be absolutely the servant of the Lord."

WHAT DOES HISTORY TEACH? By JOHN STUART BLACKIE. New York: Charles Scribner's Sons. 1886. pp. 123. 75 cents.

IN large type, and in the best manner otherwise, the Messrs. Scribner have printed two lectures delivered last December before the Philosophical Institution of Edinburgh by Prof. Blackie, of Edinburgh University,—a man now, we believe, nearly eighty years old. Under the heads respectively of the State and the Church, this vigorous thinker has given in a few words his conclusions drawn from the teachings of human history. Hating sham, like Carlyle, using his English as vigorously as Ruskin, conservative but bold, hopeful but cautious, this shrewd Scotchman has given us two essays which no man can neglect without loss.

As to the State, the author tells of the innocence of primitive man. He did not arise from the brutes. "The man can no more be developed out of the brute, than the purple heather out of the granite rock which it clothes." The primal combination of the family is the root of the State. The democratic government is right with perfect men, with men as they are it is an experiment, not hopeful in France, hopeful in America, though already a civil war has shaken the Republic. He does not approve at present of universal suffrage; he would like to have one wise senate in place of parliament "to the exclusion at once of the feverish factiousness and multitudinous babble of the one assembly, and the brainless obstructiveness and incurable blindness of hereditary class interests in the other." He loves Aristotle's maxim, "All extremes are wrong."

As to the Church, Prof. Blackie is equally suggestive, but scarcely as clear. He denounces the errors of coercion which began at Nicæa, hates sacerdotalism, does not regard a State Church as necessarily perverted, predicts a bright future for Christianity, so far as it works to save men on week-days as well as Sundays, but regards polytheism as the most ancient form of faith, and needlessly depreciates religious doctrine.

CORRESPONDENCES OF FAITH AND VIEWS OF MADAME GUYON. By HENRY T. CHEEVER. New York: A. D. F. Randolph & Co. 1885. pp. 292. \$1.25.

THE secondary title of this volume is "A Comparative Study of the Unitive Power and Place of Faith in the Theology and Church

of the Future." It is full of interesting matter which neither title wholly describes. The author, after a word of introduction, enters upon a thorough review of two works which he has found helpful, the first of which is a memoir of William Carvosso, an early Methodist, whose book was printed under the title, "The Great Efficacy of a Simple Faith in Christ," and the second of which is, "The Windings of the River of the Water of Life," by Dr. George B. Cheever. It is evident at once that the author, who is a Methodist apparently, desires to bring to his readers some of the light which he derives from those who would formerly have been called "mystics." By "Correspondences of Faith," he means the agreement of profoundly devout minds as to practical faith.

The second part of the work is a review of Prof. Upham's "Life of Madam Guyon," and into this he enters with delight and produces a remarkably good summary of her experiences and teachings. In the third part he more briefly treats of Dr. Upham's "Life of Faith."

This book, singular in its plan, will have, we hope, a wide reading. It marks a tendency to take deeper views of truth, to enter into the interior meaning of the Word, and to move towards the celestial plane of life. While Madame Guyon added nothing to the formal theology of her day, she set an example of consecration, of "making self nothing," which can be followed with benefit by us all, which indeed must be followed before the New Church can be established as the life of heaven upon earth.

THE PEOPLE'S BIBLE. By JOSEPH PARKER, D. D. Vol. I. The Book of Genesis. New York: Funk & Wagnalls. 1885. pp. 368. \$1.50.

DR. PARKER, minister of the City Temple, London, is the Beecher of English Congregationalism, but he is every way superior to the American Beecher. Equally gifted in direct address, in quick and apt remark, he is superior in humility and discernment. He is no evolutionist and no egotist. To him God and his Word are all. He loves the Bible, and drinks deeply of it. Avoiding all merely critical discussion, yet fairly dealing with negative criticism in a strong introduction, he goes into the life-lessons of Genesis and presents them with incisive force. His explanations are applications. He deals wholly with the sense of the letter, but finds here everywhere light and life. "The book is to us verily as God Himself. It is my own biography. The in-

spired writers wait for inspired readers. The Bible like its Author, is not the *I Was*, but the *I Am*, the Immediate, the Present, the Ever Now,"—these are among his sayings and up to these he holds all the contents of the large, well-printed, but expensive volume.

THE DOCTRINE OF ENDLESS PUNISHMENT. By WILLIAM G. T. SHEDD, D. D. New York: Charles Scribner's Sons. 1886. pp. 163. \$1.50.

PROF. SHEDD, of Union Theological Seminary, New York, printed an essay under this title about a year ago in the *North-American Review*. It attracted attention, not only on account of his frank advocacy of a doctrine not now much taught, but also because of the compact and cogent form in which he presented the Biblical and rational arguments. In this volume this essay is presented with additions. Its three divisions are devoted to a history of the doctrine and to the Biblical and the rational arguments. One marked feature of the second chapter is the quotation of passages of warning of eternal danger as to which the author asks how we can understand them if there was no such danger, if the hearers were to take them in their obvious meaning when the speaker knew them to be false? On this, the most painful of all subjects, Prof. Shedd has produced a work which is capable of doing much good. His Biblical study especially we would commend to our ministers as suggestive and thorough.

GOD'S REVELATIONS OF HIMSELF TO MEN. By SAMUEL J. ANDREWS. New York: Charles Scribner's Sons. 1886. pp. 391. \$2.50.

THIS book of large type and easy reading contains an elaborate treatise on the history of Divine manifestation from the pen of Rev. S. J. Andrews, of Hartford, Conn. It does not consider the Incarnation itself, so much as the bearing which Jewish history and Old-Testament teaching has upon that event, and then it proceeds to consider the Messianic kingdom, by which Mr. Andrews means the kingdom to be established by the Lord upon this earth when He comes again, bringing about a general resurrection of bodies and restoring the Jews to Palestine. It does not appear that this author sees any alternative of this view except a full denial of the Incarnation and of all its results. He faithfully and clearly presents his views in a spirit of the highest reverence for

the Holy Word, and of respect for the theology which he loves, and which, as he admits, does not combine with the teachings of ancient religions nor of science.

THE STORY OF MARGARET KENT. By HENRY HAYES. Boston : Ticknor & Company. 1886. pp. 444. \$1.50.

A NOVEL far above the average in its delineations of character, this book is not excellent in its plot, nor does it create much interest in that part of its heroine's life in which the best in her is not brought out, but the touches by which it brings out its many characters with the best skill tell upon the reader till he is ready to give high place to this "Henry Hayes." In the superior characterizations of woman the writer indicates her sex. She is admirable with Margaret, Miss Longstaffe, Mrs. Townsend, and indeed with all the woman, but she is less strong with the men, and, although she succeeds well with Dr. Walton, she makes him do a strangely unworthy and wholly inexplicable act in proposing marriage to one whose heart he did not seek. With this blemish expurgated, the book would be exceptionally fine and an enduring specimen of the novel of the day.

TANIS. By W. M. FLINDERS PETRIE. London: Trübner & Co. 1885. pp. 64. Nineteen Plates and Plans. \$5.00.

THE subscribers to the Egypt Exploration Fund are fortunate, not only in contributing to a fund which is accomplishing wonders, but also in receiving the publications of the society. The account of the recovery of Pithom formed the first report, and this is the second, telling how the author carried on excavations on the site of the ancient Zoan. At very many points, on the mound which now marks the site, shafts or trenches were dug, and objects of historical value were recovered, some of which are figured in the plates. We learn, for example, how the egotist Ramessu II. appropriated the statues of his predecessors by carving his own cartouche over theirs, and that his colossal image towered to a height of seventy-five feet. We hope, and we believe, that the work will go on. Rev. Wm. C. Winslow, of 429 Beacon Street, Boston, is the agent of the fund in America, and receives subscriptions.

THE STORY OF CHALDEA. By Z. A. RAGOZIN. New York: G. P. Putnam's Sons. 1886. pp. 381. \$1.50.

WE have already alluded to the series of "The Story of the Nations." The volume now before us is a perfect epitome of

Chaldea. An account of the discoveries of George Smith, Botta, Layard, and others, is given first, and then we find a summary of the history, with an account of the mythology annexed. The book is fully illustrated and is especially instructive in this respect, as one is taught the process of excavation, the nature of the objects found, the present appearance of the ruins, the buildings as restored in imagination, the inscriptions, the sculptures, and the coffins. The writer takes, it seems to us, narrow views of the Chaldeans in their religious history, but otherwise he is wholly satisfactory, and is to be commended with warm approval.

The Forum is a monthly magazine of about one hundred pages to the number, containing in its first issue essays on "Science and State," by Prof. Alexander Winchell; "Newspapers Gone to Seed," by James Parton; "Domestic Service," by E. P. Whipple; "Is Romanism a Baptized Paganism?" by Heber Newton; "How I was Educated," by E. E. Hale; "Vulcan or Mother Earth?" by Bishop Coxe; "The Coming Man," by Dr. W. A. Hammond; "My Religious Experience," by Minot J. Savage; and "Shall our Laws be Enforced?" by Howard Crosby. These essays are all readable, two or three of them brilliant. There are no editorial departments. Published at \$5.00 a year by Forum Publishing Co., 97 Fifth Avenue, New York.

NEW-CHURCH LIFE. A Monthly Journal. Vol. V. Philadelphia, 1885. pp. 194.

We have received the annual volume of this periodical, published under the auspices of the "Academy." It is printed on fine paper and in the best manner, and is in this respect an example to some of our periodicals. Almost wholly critical in its character, and somewhat given to depreciating other periodicals, it does not bring to us so much of sunshine as its name would warrant, but we respect the fearlessness and zeal with which it performs what it regards as its duty.

EVOLUTION AND RELIGION. By HENRY WARD BEECHER. Part II. New York: Fords, Howard & Hulbert. 1885. pp. 440. \$1.00.

This second instalment of Mr. Beecher's sermons in sympathy with the evolutionary hypothesis contains eighteen, which "discuss the application of the evolutionary principles and theories to the practical aspects of religious life." Always a preacher and never a philosopher, the Brooklyn divine indicates his views more by

suggestions than by reasonings, but he indicates, clearly enough, that he has found a footing in some of the ideas held by evolutionists. His faith in the Lord, however, and his keen perception of the threatening nature of current evils, keep him nearly free from materialism, and make him less revolutionary than many suppose him to be.

THE yet unknown author of "Laddie" and "Miss Toosey's Mission" has given us "Our Little Ann" (Boston: Roberts Brothers, one dollar), a story full of sweet childhood and green fields, with all the pathos that belongs to this writer's work, and with the same perfect accuracy of characterization, so that every one mentioned in the story becomes a friend to be long remembered. It is a peculiarity of this author that her books are for all ages, because she has the gift of telling the feeling of all ages. Her children are interesting to the aged, her old people to the young.

IN a bright little book called "The Infant Philosopher," written by Dr. T. S. Verdi, and published by Fords, Howard, & Hulbert, New York, we find an attempted description of the beginning of intellect in a child, and of its opinions of some of the experiences to which it is subject. It is a very entertaining sketch, to say the least.

THE *Home Pulpit* is a well-printed little magazine published twice a month at Farmersville, Ohio. E. Mason is editor. The purpose seems to be the study of Scripture in a humble spirit and for the benefit of those of the Brethren Church or Tunker Denomination.

The Herald of Health, published monthly by M. L. Holbrook, 13 Laight St. New York, at one dollar a year, is devoted to the physical and moral improvement of mankind, and contains articles of much practical value.

THE *Union Signal*, published weekly at No. 161 LaSalle Street, Chicago, is the organ of the Woman's Christian Temperance Union which is widely and favorably known for its earnest work in its own field of reform.

The New King Arthur, published on thick, red-lined paper by Funk and Wagnalls at \$1.50, is a marvel of clever versification, and with genuine wit travesties Tennyson's hero and his court.

THE NEW CHURCH.

THE TENDENCY TO IDEALISM.

NOT long since the tendency of thoughtful minds was towards materialism. Only matter was real. Man was his body. Thought was cerebration. The supernatural was imaginary. Miracles, or the evidences of the power of spirit over matter, were impossible. Science, and science alone, was human wisdom.

Of late, the pendulum has swung in the opposite direction. Metaphysics have, with many, taken the place of the sciences. The body, once the all of man, is now declared to be a mere shadow. The mind is now the all of man. Spirit alone has existence. There is no disease except in the thought of it. There is no remedy except in religion and reason. There is no God except this diffused spirit of the universe.

Between these two extremes the New-Churchman has a plain path. God, spirit, matter, all are real, because God is reality itself, and because from God, who is reality itself, the others flow in their order. Matter, the ultimate of all, is as real as that which rests upon it. The foundation is as real as the superstructure. The sense of the letter of the Word, for example, is the basis, container, and support of its spiritual and celestial senses, and, in the sense of the letter, Divine Truth is in its fulness, holiness, and power.

All this is well understood by our people, but we sometimes fear that they are not sufficiently guarded in their expressions, and come near to being called idealists who are rightly described by Swedenborg as visionaries.—D. P., 46. Sometimes one of our writers will put the fact of the substantiality of the spiritual world in such terms as diminish from the reality of the natural world. In a popular tract we find,—

“It is a fundamental principle of Swedenborg’s philosophy that all reality lies in the spiritual, that the physical is purely phenomenal.”

This seems much too strong a statement, and we were just noting it with regret after attention had been called to it, when we met with a similar one in the last editorial of the *Messenger* (March 3) :

"Spiritual things are the very substances of life. The whole material universe, and all the things of our natural life, are only shadows of the spiritual realities which are behind and within them all."

These expressions, "purely phenomenal" and "only shadows," might be improved as to accuracy without lessening at all the great fact of the living reality of spirit. Whether or not any of our writers are affected by idealism,—that plausible and ancient philosophy which hears a voice but cannot tell that there are lungs, which receives the idea of a face but cannot tell that there is a friend,—we do not know, but we think not. Certainly we hope not.

Lest it should be said by some that Swedenborg uses similar expressions to those which we have noted with regret, let us recall a passage:—

"The representations which arise in the other life are appearances, but living, because they are from the light of life. The light of life is the Divine Wisdom from the Lord alone. Hence all things are real which arise from that light: differently from those which arise from the light of the world. Wherefore they of the other life have sometimes said that the things which they see there are real, and that the things which man sees are relatively unreal, because the former live and thus affect their life immediately, but the latter do not live and thus do not affect their life immediately," etc.—A. C., 3485.

This falls in with the common saying that the spiritual sun is living and the natural sun dead, but there is no idealism in it. Relatively unreal matter may be, because relatively lifeless, but this is not to say that matter is purely phenomenal or only a shadow.

Believing as we do that, in the reaction from materialism, idealism is to have wide prevalence, and lead to a spiritual rationalism, we trust that all will see the need of extreme care in speaking of matter and spirit.

CHRONICLE.

January 5. Rev. A. O. Brickman died at Baltimore, Md., aged 60.

Lady Lawrence Oliphant died in Haifa, Syria.

January 19. Rev. Thomas Child was called from Bath, England, to assist Dr. Bayley in charge of the Kensington Society, London.

January 22. Rev. H. C. Dunham resigned from the Topeka (Kansas) Society, to accept an invitation from Portland, Maine.

February 4. Rev. T. L. Houts, of Chester, Ill., announced to a large meeting his separation from the Methodists.

February 7. Hon. John G. Webster died in Boston, Mass. By his will he gave \$5,000 for church uses.

February 8. Gardiner I. Ward was ordained at Springfield, Mass., by Rev. Joseph Pettee.

William Diehl was ordained at New York by Rev. C. Giles.

February 22. The Maryland Association met in Washington, D. C. It voted to employ as its missionary Rev. J. E. Smith, recently of the Methodist Church.

The New York Association met in New York. The German Society in Newark, N. J., with thirty-one members, was received. Rev. Mr. Barstow, lately of the Methodists, reported his work as an evangelist of the New Church.

The Massachusetts Sabbath-School Conference met in Boston. Rev. H. C. Hay, of Fall River, delivered the address.

The Connecticut Association met in Hartford. Rev. Joseph Pettee conducted the religious services.

February 23. Rev. R. J. Tilson, of Liverpool, resigned his charge there, to become pastor of the Camberwell Society, London.

February 28. Rev. Peter J. Faber began his pastoral work with the Baltimore German Society.

THE MASSACHUSETTS SUNDAY-SCHOOL CONFERENCE.

THE session which this organization held on Washington's Birthday was, as it seemed to us, as useful as any which had taken place. The reports of Schools showed that all questions as to the usefulness of this kind of work had become matters of the past, and that ministers and others were devotedly at work. In Roxbury the children had been furnished with a banner, and, as a memorial of two scholars, a cabinet had been provided for holding a collection of objects illustrative of life in Bible lands. There are now several schools numbering over one hundred when the adult members are included. The reports were nearly all ready, and were brief and pointed,—a great help to the interest of such a meeting. The regular Committees, on Materials for Teachers, on Methods of Instruction, and on Books for the Libraries, were all ready to report. A very interesting lesson was given by Miss Ellen Andrews, of the Boston school, to a class of young scholars. She held their attention nicely in going through a half-hour's lesson. It occurred to us that it would be necessary, in this manner of instruction, to use extreme care not to do too much for the children and leave too

little for them to do, but in an exercise of the nature of an exhibition, the teacher must do a good deal.

The address, by Rev. H. C. Hay, of Fall River, was devoted to enforcing the need of instruction in morals as a leading aim in Sunday-school work. It was a clear and well-expressed address, and opened a profitable discussion. By one of those votes which people are still inclined to pass in spite of much experience, it was decided that the address should be printed in separate form for distribution, the assembly not remembering that the best means of distributing an article is to print it in one of the periodicals, and that the publication of such papers in separate form has crowded the store-rooms with them.

The day was closely occupied with the meetings, except the noon hour, when a collation was kindly served by young people of the Boston school. Rev. J. K. Smyth, of Roxbury, served as President, and Mr. John Daboll, of Providence, R. I., as Secretary.

THE SWEDENBORG PUBLISHING ASSOCIATION.

THIS sprightly publishing organization, the President, Corresponding Secretary, and General Manager of which is Rev. B. F. Barrett, was early in issuing its report of the operations of the year 1885. "We have stereotyped during the year four new works, namely, 'Heaven Revealed,' by B. F. Barrett; 'Aphorisms of the New Life' (in German), by Dr. Holcombe; 'The Garden of Eden,' by Rev. John Doughty; and 'Helps to Spiritual Growth,' by Dr. Holcombe,—making in all 818 pages. We have printed 6,250 bound volumes, 2,000 copies of 'The Man and his Mission,' and 15,500 leaflets, aggregating in all more than 3,000,000 pages." The receipts have been nearly four thousand dollars. Extracts from a number of interesting letters are given, and the suggestion is made that purchasers of the Association's publications send directly to Rev. B. F. Barrett, Germantown, Penn.

LECTURES BY REV. W. A. PRESLAND.

WE have received four lectures of a course delivered by Rev. W. A. Presland, of Accrington, England. The titles are suggestive of the line of thought pursued; "The Bible, its Human Side"; "The Bible, its Divine Side"; "The Bible, its Sceptical Critics answered"; "The Bible, its Affirmative Critics assisted." The good qualities of the lectures are simplicity of argument, plainness of speech, and reasonableness. We have seen no case in which the lecturer made so full a statement of the views he opposed, but

the candor here displayed would be likely to increase the lecturer's influence with his audience. In speaking of the position of modern critics as regards the Hebrew and Greek Old Testaments, Mr. Presland seems to go too far, by giving the objections of the critics without giving the answers made by other at least equally wise critics. He thus makes the case out worse than it is in respect to certain obscure passages, e. g. 2 SAM. iv. 5, 6, 7.

SIGNOR SCOCIA'S LAST ACHIEVEMENT.

WE have received from Signor Scocia *La Terre nel Cielo Stellato*, his Italian translation of Swedenborg's *De Telluribus*, or, "Earths in the Universe." The volume is printed on excellent paper, and contains one hundred and seven pages, preceded by a preface of eighteen pages. The latter gives some account of astronomical discovery, and leads the reader to the thought that the planets are inhabited; and he then introduces Swedenborg and gives the titles of all his works arranged in groups, and tells where they may be obtained in Italy, France, Germany, England, and America.

A concluding note refers to what is found on the same subject in the "Arcana" and the "Diary," and gives the dates under which the planets are referred to in the year 1748.

Prof. Scocia, besides carrying on his monthly *Nuova Epoca*, and publishing several works of his own, has now translated nearly all Swedenborg's writings, except the large works on the Word,—a noble record for one man.

THE TRACT AND PUBLICATION SOCIETY.

THE report of this useful organization for the year 1885, opens with appropriate reference to the three leading men who have been removed during the year: Mr. T. S. Arthur, President, Mr. I. N. Gregory, Vice-President, and Gen. E. W. Matthews, a member of the Board of Managers. Rev. Chauncey Giles has been made President, and Mr. Julien Shoemaker Vice-President. The society has gone on supplying the clergy with "Heaven and Hell" and the "Life of Swedenborg," from its own funds, and with the "True Christian Religion" and "Apocalypse Revealed" from the Iüng-erich Fund, until the whole number of volumes so distributed has become over seventy-seven thousand. Its work in the publishing and distribution of tracts has been vigorously carried on and extended by the addition of a series in Swedish. Subscriptions, which are urgently needed, may be sent to George Burnham, No. 500 North Broad Street, Philadelphia.

OUR COMMENTS UPON NEW EDITIONS.

WE have received from one of the publishing societies a hint that something besides fault-finding with the new editions it issues would be agreeable. We regret having been misunderstood. In carrying forward this work of translating and publishing, a great deal of hard labor is performed,—much of it gratuitously or with small compensation. The worker is cheered with the belief that his work will be well received, and he awaits the opinions of the press with interest. The new translation comes to hand. We devote all the time we can afford to it. Its excellencies are noted. If any marked defects appear, not in matters of mere taste, we note them, and put the list into our review for the benefit of those readers who can then mark their copies, but especially in the hope that the general accuracy of this sort of work will thereby be increased. We feel in duty bound to do this, but we are not conscious of any disposition to find fault for the sake of finding it.

AS TO THE WORK ON SOLOMON'S TEMPLE.

WITH the suggestion, made by Rev. James E. Mills, that doctrine might have warped the judgment of a scientific writer, or of an investigator of the Word in a scientific way, we cannot agree. "Without doctrine the Word cannot be understood." Doctrine is the lamp in the neglect of which an investigator, depending upon the light of self-intelligence, is sure to stumble.

ITALY.

SIGNOR SCOCIA reports progress:—

"I am pleased to inform you that a Professor in Bari, manager of an educational establishment, has received the doctrines of the New Church, and adopted the Catechism I published some time since for the religious instruction of his pupils. This result is greatly due to the zealous efforts of the President of our Association, Signor Donato d'Ambrosio."

PARIS.

THROUGH the *New-Church Magazine* we learn that the little church in Paris continues in peace, and that the worship is regularly performed. Mons. and Mad. Humann are said to be indefatigable. A new biography of Swedenborg has been issued, and circulars offering it to the clergy, together with the "True Christian Religion" and "New Jerusalem Doctrine," have been sent out. "A great number of applications and sympathetic letters were received."

THE RELIGIOUS WORLD.

A REVIVALIST'S DOCTRINE.

AT the Brooklyn Academy of Music, Dr. Geo. F. Pentecost has been holding crowded Sunday-afternoon meetings. Judging from the following extract from a sermon printed in the *Independent*, he tells much truth :—

"God is a Spirit; but as such we cannot know him. The necessity of an embodiment of God or of an incarnation has been recognized by all men. The idolaters did not originally worship the stocks and stones which they set up. Their idols were but an attempt on their part at incarnation or the embodiment of God. Even now, the more intelligent pagans will tell you that they do not worship idols, but the god that is back of the idol; the idol is but a sign to them. Pantheism, or Nature worship, is built upon the same necessity. 'God,' they say, 'is the soul of Nature. The great impersonal spirit which inhabiteth all things.' The doctrine of the Incarnation not only stands at the threshold of revelation, but it must have been in the very necessity of the case. If God will make himself known to us, he must embody himself. This he has done in Jesus Christ. The Word who in the beginning was with God, and was God, was made flesh and dwelt among us, and we beheld him. He was 'the express image of his Father's person, and the very brightness of his glory.' This is what our Saviour meant when he said, 'No man hath seen God at any time; the only-begotten Son which dwelleth in the bosom of the Father, he hath revealed him.' What the apostles meant when they said, 'All the fullness of the Godhead dwelt in him bodily.' 'He is the image of the invisible God.' But Jesus did more than embody God so that we might see him. He personated him. By this we mean he told out and acted out all that was in God's heart toward sinful man. Does Jesus say, 'Son, daughter, be of good courage, thy sins be forgiven thee'? It was the Father who spoke in him, for he said, 'The words which I speak are not my words, but the words of the Father which sent me.' Is he the friend of publicans and sinners? He does but reveal the disposition of God to such. He came not to condemn, but to save. Was there that about Jesus in all that he did and said which drew sinners to him, as the bee to the flowers? It was because he was full of grace and truth. Do we, like Philip, say with a sort of agony of desire and fear, 'Show us the Father and it sufficeth us'? Hear what he answered back to Philip, half in rebuke for his spiritual dullness in not discerning the truth, and half in tenderest pity and patience: 'Have I been so long time with you Philip, and yet hast thou not known me? He that hath seen me hath seen the Father.' Again he declares: 'I and the Father are one.' Thus it is that in Jesus Christ we see the Father or God. He is the Light in which we behold God and come to know him. And what do we know? Why, we know that God is so in love with man that he has identified himself with

us, and us with him, by taking our nature, not into a temporary, but into an everlasting union with himself. We know that he does not hate us, but loves us; we know that he does not seek us out to condemn us, but to forgive us; he does not desire to destroy us, but he came that we might have life, and have it more abundantly. He is our Father, and has made us kin to him, and put us in relation to him as sons and daughters. Surely this is a blessed revelation of God which we have in the light of Christ. We are no longer afraid of God, for now we know him and may trust him with our all, and notwithstanding our sins. To him we may and do come with our burdens, our sorrow, our sins, and our death, and find in him all that we need."

A LESSON FROM THE HEATHEN.

FROM the way in which an Indian woman made her contribution, we learn a useful lesson:—

"The annual collection for Home Missions will now be taken,' said the missionary, and the members of the little Indian Church, with the dignified moderation peculiar to their race, took from various hiding-places upon their persons the bits of silver sacredly saved for this purpose, and deposited them in the missionary hat. The amount, all told, was small; but the Master knew that every offering represented something sacrificed for his sake. After the benediction, the missionary and his wife stood, as usual, by the door until each man and woman of their little flock had received the cordial handshake and good-by, and gone their various ways, accompanied by the church-going dogs and babies. Then they turned back to count the home-missionary money, and tie it up safely in the good man's pocket-handkerchief, preparatory to taking it home. Suddenly Mr. Silverheels stood before them, and said: 'My woman felt pretty bad to-day because she's sick, and couldn't get here to put her money in the hat; but she sent it by me, and wants it to go with the rest.' A few days after the 'Home Missionary Sabbath,' Mrs. Silverheels herself called at the mission house. In her hand she held a deerskin Indian purse, fresh and new, filled with silver. 'This is my plan,' she said to the missionary's wife: 'I live seven miles from the church, and cannot come when the roads are too bad and the bridges gone. I feel disappointed when I do not have a chance to put my money in the hat. You always go to church. You will carry my purse every time, and if the hat is passed when I am away, you will put in my money; and when the purse is empty I will fill it up again. I shall feel happy all the time to know my money never gets left out of God's work.'"

THE GERMAN PALESTINE SOCIETY.

In the *Andover Review* for March we find, besides other valuable papers, an article descriptive of the work of the "German Society for the Exploration of Palestine," an organization containing over three hundred members, and closely engaged in the work described by its title. Though limited to the expenditure of a few hundred dollars a year, the society has done more than we have space to report, in excavating about the hill of Ophel, in tracing out the

aqueduct system of Jerusalem, and in other explorations, but especially in finding and copying the Siloam inscription which lies some yards within the opening of the tunnel to the pool. From the account here given we only learn that the inscription is in Hebrew, that it probably dates from about 700 B. C., and that it exhibits the alphabet as in use at that time.

THE REVISED VERSION.

THE Regius Professor of Hebrew at Oxford, Dr. S. K. Driver, gives his testimony thus:—

"I know that it contains renderings with which I disagree. I know, also, that there are cases in which I would gladly have seen what is now in the margin introduced into the text; but I know, besides, that for one rendering in the Revised Version with which (perhaps wrongly) I disagree, there are ten in the Authorized Version which I am sure are positively incorrect and misleading, and a hundred where, though serious error cannot be imputed, the sense is more accurately and faithfully reflected in the Revised Version."

REACHING OUT.

AT Newton (Mass.) Theological Seminary lately one of the Professors read a paper on the means of reaching the classes outside of the churches, and gave five suggestions of great value to all pastors:—

1. More direct and personal pastoral work.
2. More simple preaching.
3. An intensely earnest spirit.
4. Sympathy with the different forms of nineteenth century philanthropy.
5. An organizing ability which shall direct lay activity.

DR. HODGE ON THE TRINITY.

THE venerable Prof. Hodge has been giving, in Philadelphia, a series of doctrinal lectures, in which he speaks very frankly and fully of his attitude as a theologian. Respecting the Trinity, he has lately said, as reported by the *Presbyterian Journal*,—

"The Council of Nice, 325 A. D., settled the creed of the Trinity. Many in the Church tried to escape these differences and difficulties. They agreed that if God be one, then is he one person, and these three names are only different modes of manifestations of the one person, which is Sabellianism. Others denied this. They said Christ is a distinct person, so is the Father, so is the Holy Spirit; and they said there are three Gods, which is tritheism. This is due to the limitations of human thinking. If we think of God, and emphasize his tri-personality, we tend to tritheism. If we emphasize his unity, we tend to Sabellianism. My tendencies are to tritheism."

Much is here said in a few words. Between tritheism and the denial of the Lord's Divinity, lies the ground on which the Professor would stand, but he did not in the whole lecture define his position as other than essentially tritheistic. He made it all a mystery. He gave no light to his audience. Of that view of the Divine Being which trenches neither upon tritheism nor upon Sabellianism, which embraces the trinity in unity, clearly imaged in man, the Professor seems to have no knowledge.

TRUE VIEW OF DEATH.

THE death of the venerable Dr. Goodell, at St. Louis, removed one of the most honored ministers of the city. The correspondent of the *Christian Union* tells a touching incident of his funeral:—

"Mrs. Goodell, herself an invalid and confined to her bed, was not able to attend the funeral services. As the deacons came to bid her good-by and receive her last words, she said to them, 'Don't make it a sorrowful occasion.' Wise, true Christian words; wise, womanly heart that felt and uttered them! Why should we ever make the funeral of a Christian warrior called to his rest a sorrowful occasion? Why should we that stay in camp weep for him who has received his honorable discharge and is going home?"

BOTH WORLDS.

IN a letter to the *Christian Register*, Rev. Theodore T. Munger has lately said,—

"The fact is we are correlated either to this world or to the next, or to both. I believe the latter. If we are not correlated to another and a future world (present as well as future), we are very badly correlated to this world. A correlation to this world cannot sustain in all its fullness the tremendous truth of total self-sacrifice, which is the master light of all our seeing in the moral world. The attempt to harmonize life on the sole basis of this life, is beset with difficulties, and could be stated with far more strength than I have stated it. At the same time, no one can deny that here and now is the field of duty, and largely, also, of motive."

CREED-REVISION.

IN the *Andover Review*, Rev. F. H. Johnson thus writes of the idea of creed-revision:—

"As no scientific truth which men have formulated is considered proof against a wider comprehension of facts, so a Protestantism that is true to its principles holds itself ready to reconsider any of its statements that have been the results of efforts to systematize the truths given in Scripture. The most highly-elaborated and widely-accepted hypotheses of science have sometimes had to be abandoned. The Ptolemaic theory of the heavens was once as secure of its position as the one

which has superseded it. And in theology even so logical and widely-accepted a system as Calvinism may gradually lose its hold on human thought by a transference of the centre of development from the doctrine of God's sovereignty to that of his love."

THE GLADSTONE-HUXLEY CONTROVERSY.

AN interesting, but not very profitable, controversy is going on in the pages of the *Nineteenth Century*, in which Mr. Gladstone, Prof. Huxley, Dr. Réville, and Prof. Drummond are taking part. The contestants preserve the best spirit, but none of them has sufficient light. With all respect for Mr. Gladstone's intentions, we do not feel that the popular respect for the Word is benefited by attempts to make it teach modern science. This is not its purpose, and the proof of its inspiration is not found here.

RIGHT THOUGHTS OF THE SPIRITUAL WORLD.

THE following, from *Zion's Herald* (Methodist), is not exactly in accord with the old doctrine:—

"We are inhabitants of a spiritual as well as of a material world. I presume that spiritual realities make a closer environment of the soul than does even the flesh, and that spiritual influences are more immediate, constant, and abundant in their play upon us, than are the various forces of external nature, having, perhaps, no nearer material analogy in these respects than the operation of the nerves.

"But not only does the spiritual world lie nearer to us, its realities are most important. This earthly tabernacle will soon be dissolved, and then each human spirit will stand out unsurrounded save by the spiritual universe. Space, measured by earth's diameter and by stars' orbits, is but a span compared with the vistas down which the soul looks when prospecting its destiny. As some views of natural scenery are so sublime that the mind is rather pained than pleased, through the sense of inability to receive their full impressions, so a glimpse of the spiritual landscape fills the appreciative soul with awe. Sublime will be the life of every one, though now poor and unknown, who feels the sublimity of spiritual things and lives in view of them. As the tides, the mighty pulse-beats of the ocean, are parts of it, so every life should feel these tides of the eternal world, the infinite pulsations in all our earthly purposes, and thus partake unconsciously of their infinite greatness."

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